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RECOMMENDATIONS.

The following Recommendations of the Work and statements in respect to the study of the Syriac language are respectfully submitted:—

FROM J. G. PALFREY, D. D., FORMERLY OF THE THEOLOGICAL SCHOOL CONNECTED WITH HARVARD UNIVERSITY.

"It is one of the best Grammars of any language with which I am acquainted. The Syriac is easily learned with the help of that proficiency in the Hebrew which is now generally carried away from our Theological institutions; and the little labor necessary for its acquisition is richly repaid by the privilege of consulting a version of the New Testament, which ranks before all others as the oldest and best, and which, besides its importance in respect to evidence of the genuineness of the Sacred Text, has the peculiar interest of presenting the discourses of Our Saviour essentially in the same language in which they were originally pronounced."

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"It is highly desirable that all Theological students should make themselves acquainted with the Syriac tongue; for it is not only (next to the Chaldee, perhaps,) the eldest sister of the Hebrew, and the Sacred dialect of that interesting people, the Nestorians; but it gives us the very best translation of the Bible, (especially of the New Testament) that has ever been made in any language."

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WITH

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TRANSLATED FROM THE GERMAN

BY ENOCH HUTCHINSON.

WITH A COURSE OF

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PREPARED BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE following translation was undertaken in accordanco with the suggestion of several literary friends, and in view of an increasing desire among American students to become acquainted with a language in which the earliest and best version of the New Testament is generally admitted to have been made, and which is essentially the language spoken by our Saviour.

Uhlemann's Grammar is acknowledged by all to be a manual of rare excellence; and it is hoped that, in an English dress, it will be found to be well adapted to promote the progress of oriental philology in this country. Some of our helps of this kind, in the study of the Syriac, are too brief, and others are too voluminous. Uhlemann has aimed to present, within moderate limits, a work sufficiently extensive for ordinary purposes of instruction. The translator has endeavored to give as literal a translation as is compatible with perspicuity. He has added, where it seemed to be necessary, occasional explanatory notes. After having prepared an abridgment of the paradigms of verbs and nouns, following Winer's arrangement in his Chaldee Grammar, he, on the whole, concluded to insert the full paradigms as they stand in the original work, and not to make the attempt to improve a grammar so nearly faultless.

The translation is followed by a course of Exercises in Syriac grammar, which, if carefully studied, will, it is believed, materially facilitate the progress of the learner in an accurate knowledge of the elements of the language. After having read, with care, the introduction, and cursorily examined other parts of the grammar, the pupil may, at once, commence upon the Exercises, and merely consult the grammar (as directed in the introductory remarks to the Exercises) as a book of reference, in order to enable him to solve the difficulties with which he may meet in analyzing the first page of the Chrestomathy. The translator trusts that he shall not be considered as obtrusive in calling special attention to a method of analysis which he has found to be of great advantage in teaching classes in Hebrew. Some instructors have probably adopted a similar one, and others may have devised still better methods. This is submitted to the consideration of those teachers who have not already adopted a satisfactory one.

A brief Chrestomathy and Lexicon, prepared by the translator, follow the Exercises. The former is composed of selections from that beautiful edition of the Peshito Bible published by the British and Foreign Bible Society in London, in 1816, and reprinted in smaller type in 1826. It was executed for the use of the Syrian Christians in India. It was corrected for the press, as far as the Acts of the Apostles, by Dr. Buchanan, and completed by Rev. S. Lee, Professor of Arabic in the University of Cambridge. Several manuscripts were consulted, and the text is considered as very correct, though we have discovered in it some typographical errors.

In the Exercises, an extended analysis will be found of the first

page of the Chrestomathy, and merely brief explanatory remarks on the remaining pages.

The basis of the Lexicon is that inserted by Uhlemann in his grammar, to which the translator has made many additions, having consulted the Syriac Lexicons of M. Trost, E. Castell, Ægidius Gutbier, and Æmilius Rödiger. The Lexicon is intended merely to include those words which occur in the Chrestomathy.

Some errors, in the author's numerous references to the Old and New Testaments, have been discovered and corrected. There are, probably, others which were not observed.

The translator trusts that this effort will be received with indulgence by the literary public. Errors will doubtless be found by teachers who may use the Manual, and he will be very thankful to receive suggestions from any quarter, by which a future edition, should it ever be called for, may be improved.

The publication of the work has been unexpectedly delayed, most of the stereotype plates, when nearly completed, having been destroyed by a disastrous fire.

The translator avails himself of this opportunity to express his obligations to Mr. W. W. Turner, late of the Union Thelogical Seminary of this city, T. J. Conant, D. D., of Rochester University, and J. G. Palfrey, D. D., formerly of the Theological School connected with Harvard University, for valuable suggestions; also to Mr. A. H. Guernsey, of this city, for important aid in the examination of the manuscript before going to press.

New York, Jan. 1855.

EXTRACTS FROM THE AUTHOR'S PREFACE.

THE earlier sheets of this Text book, designed, principally, for academical instruction, had been printed, and that part of the Manuscript which contains the elementary principles and paradigms had been for a considerable time out of my hands, when the more comprehensive work of Professor HOFFMANN made its appearance. In the preparation of this work my plan had especially led me to present, with as much brevity as was consistent with clearness, what is most essential for understanding the language in its grammatical forms. I was of the opinion that the more extended treatment of separate phenomena of the language might be dispensed with, since the greater portion of the Syriac forms may be explained from those of the Hebrew language; and in fact, a knowledge of the Hebrew implies an acquaintance with the principles of the Syriac. Upon a close examination of the above-mentioned work, I was convinced, that I had proceeded upon almost the same principles, had made a similar use of the older grammarians, such as Amira, Ludov. de Dieu, Buxtorf, Michaelis, and others, and had deviated only in the collocation of separate rules. Although I might have approximated more nearly to the work of Hoffmann, by isolated alterations, yet I deemed it advisable, where deviations existed, to follow my own views; as for example, in the tabular arrangement of derivative nouns. Following the older grammarians, I have introduced a separate paradigm of the nouns placed under Declension III.,* instead of classing them with the Segholate forms; this was done because the vowel entering into the inflection of these nouns is not an original one, as in the case of the Segholate forms, but is introduced on account of the difficulty of pronunciation. Real Segholate

* § 48, Decl. III.

9

forms, monosyllabic nouns, namely, those derived from verbs 3 rad. Olaph quiescent, belong rather, according to their principal inflection, to the substantive-stems of Declension V., and, in only a few instances, coincide with the Segholate forms. In preparing the Syntax, I have, like Professor Hoffmann, followed the *Lehrgebäude* of Gesenius; and like him, also, I have made use only of those passages of the Old Testament collected by Gesenius, in which the translator, unfettered by the Hebrew text, seems to have wrought more in accordance with the genius of his own language. In addition to this, I have frequently consulted the translation of the New Testament, as the oldest Syriac writing known to us;* Ephraemi Opera Syr., Romæ, 1743, tom. III., fol.; Barhebræi Chronicon Syr., ed. Kirsch. Lips. 1789; and Assemani Bibliotheca Orient. Clementino-Vaticana, Romæ, 1719, tom. III., fol.; so that a close and impartial examination will easily determine what has been added from my own not inconsiderable collections.† * * * * * *

BERLIN, *March*, 1829.

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* In point of time the Peshito version of the Old Testament is the most ancient document extant in the Syriac language, though the New Testament was translated into Syriac from the original Greek about the same time. Michaelis supposes, that the Syriac version of both Testaments was made near the close of the first, or in the early part of the second century.—Tr.

† The remainder of the Author's Preface relates mainly to his Reading Lessons, which we have not inserted, they being, in our opinion, too difficult for beginners —Tr.

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INTRODUCTION.

BRIEF HISTORICAL VIEW

OF THE

SYRIAC LANGUAGE AND LITERATURE.

1. THE Syriac language (sometimes called the Western Aramæan, to distinguish it from the Chaldæan or Eastern Aramæan, with which it constitutes the Aramæan dialect of the Semitic family of languages), formerly extended over the whole northern part of Aram, from the borders of Palestine to Natolia, and from the Mediterranean to and beyond the Euphrates.* It degenerated at an early period, and, during the continual changes of government, particularly by the reception of Persian and Greek words, lost much of its original purity. Of its pure state, no written monuments have come down to our times. But at the beginning of the fourth century after Christ, the language enjoyed a flourishing period, and kept its place for a long time at Edessa as a written language. As from the earliest period the Palmyrene dialect was recognized as the principal one, so this period has been designated by the name of the Edessene Period. Moreover, at various times, mention is made of the Damascene, the Chalnic or Ctesiphontic, the Acharic or Nesibene, and the Maronite dialects. The essential difference between these consisted very likely in the pronunciation; this may be asserted with still more confidence in respect to the Nabatæan dialect. The ancient written language of Antioch or Commagene is still used by various Christian sects, in particular

* E. Rödiger says of the Aramæan language: "It was called Syriac in the form in which it appeared in the Christian Aramæan literature, and Chaldee when it appeared in the Jewish Aramæan writings." See Gesenius' Heb. Gramm., 15th edit. by Rödiger, Leipz. 1848; Einleitung, § 1. 2. b.—TR.

by the Maronites, Nestorians, and Thomas-Christians of India, as their ecclesiastical language. So also the Zabians, or so-called St. John's Disciples, are said to make use of it, in their religious ceremonies. But as the language, as early as the eighth and ninth centuries, was greatly corrupted by the frequent use of the Arabic, and was driven by the Arabs from the cities in the tenth and eleventh, and from the villages in the twelfth and thirteenth centuries, it may be safely assumed that it is no longer in use as a vernacular language. Although several modern travelers of note, as Niebuhr and Brown, maintain that it is still spoken in some parts of Mesopotamia, about Raka, Edessa, and Damascus, as well as upon Lebanon, they are opposed by Ferrières Sauvebœuf and Volney, while Chateaubriand, Seetzen, Clarke, Joliffe, and Buckingham pass the matter over in silence; and Burckhardt only remarks, that the Maronites in the convent of Kashia use the Syriac, at the present day, as we do the Latin.*

Rem.—The LXX, even, use Syria, (Συρία, Σύροι, Συριστί) in the wider sense, for the Old Testament אֲרָם (ܐܪܡ) comp. the Ἄριμοι in Hom. Il. ii. 783; Hesiod Theog. 304; Strabo Geog. i. 2. xi. 14; Stephanus Byzant. under Ἄριμα, and Bochart Geogr. S. ii. 5, 6); and the Greek and Roman Authors often confound Syria with Assyria (comp. Diod. Sic. ii. 13; Herodot. vii. 63; Strabo xvi. 2; Xenoph. Cyrop. vii. 5, 31; Lucian de Dea Syr. § 1; Oppian, Κυνηγ. III. 402; Horat. Od. II. 11, 16; III. 4, 32. Justin. i. 2; Ammian Marcell. xxiii. 6. The Arabs call it الشأم, as it lay at the left, when their faces were turned towards the east (comp. Abulfeda Tab. Syr. p. 5; Assemani Bibl. Orient. T. III. P. ii. p. 782.) In the earliest times this country was divided into several small nations, ruled by kings (comp. Jahn Bibl. Archäol. Thl. i. Bd. i. p. 51 seq.; Mannert Geogr. Bd. vi. p. 1 seq.; Vater Commentar über den Pentat. Bd. I. p. 152; Winer Bibl. Realwörterbuch, Bd. i. p. 51 seq.); of these, subsequently to the time of David, Zobah and Damascus are mentioned in the Scriptures, as the most powerful; David conquered them both (2 Sam. viii. 3 sq.; x. 6; 1 Chron. xix. [xviii] 3, 4. sq), and Solomon kept possession of them

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* Since Uhlemann prepared his grammar, it has been ascertained that the Nestorians use the Syriac language at the present day. Mr. Layard, in his admirable work on the ruins of Nineveh, says of the Nestorians (or Chaldæans as he incorrectly denominates them): "Most of their church books are written in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East." See Layard's Nineveh, chap. viii. Missionaries who are laboring among the Nestorians, bear testimony to the same fact.—Tr.

until Reson Ben-Eliada, who had been general of the king of Zoba (1 Kings xi. 23 sq.), re-established at Damascus a government independent of that of the Hebrews. Subsequently the Syrians were incorporated with the monarchies of the Assyrians (738 B. C.), the Persians (539 B. C.), and the Macedonians (331 B. C.). Though after the death of Alexander the Great, they arose again for a time under the Seleucidæ (301 B. C.), yet they again lost their independence by means of Pompey (64 B. C.), and their kings reigned only at Edessa, till the third century after Christ, when this kingdom came also under the Roman sway. At the division of the Empire, under Theodosius (395), Syria fell to the Byzantine Empire, after Jovianus had (A. D. 363) already surrendered Nesibis* to Sapores II, king of Persia. Afterwards it was taken possession of by the Arabs (636), and was subjected (660) to the Ommiades and several other Arabic royal families, whose dynasties were, in 1086, brought to a close by the Seljooks.† At the time of the Crusades, the Christians could maintain themselves there against the Seljooks but a short time (1097 and subsequently); and in 1171, Saladin wrested the country from them. In 1369, Syria became a prey to the marauding inroads of the Mongols under Timur; and it has now, for three centuries, sighed under the Turkish yoke (cf. Gatterer, Handbuch der Universalhist, Bd. I. p. 248 sq.; Beck, Weltgeschichte, Bd. I. p. 213 sq.; Heeren, Ideen über die Politik, u. s. w. Thl. I. p. 213 sq.; Rühs, Handbuch der Geschichte des Mittelalters, p. 152, sq.). The transition into broadness of pronunciation (πλατυστομον) seems not to have extended much beyond the time of the Babylonish captivity; and the Palmyrene Dialect, which is known to us by some inscriptions found among the ruins of Palmyra or Tadmor, and deciphered by Barthelemy and Swinton, may have grown up soon after Solomon, the founder of that city. In the Edessene Period, during which flourished Ephraem (died 378), Jacob Von Sarug, Isaac the Syrian, and Xenaias of Mabug, all of whom Jacob of Edessa, at the middle of the seventh century, recognizes as classical writers, theological learning was zealously cultivated (cf. Assem. T. III. P. II. p. 994). The Maronites on the Orontes and upon Lebanon, originally disciples and followers of St. Maro (cf. Assem. I. 496 sq.; Pfeiffer, in his Auszuge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; Rühs, Handbuch der Geschichte des Mittelalters, p. 37) approximate to the ancient Syriac dialect; still more closely do the Nestorians (cf. Assem. T. III. P. II. p. 379), and the Thomas-Christians of India, who differ from the Nestorians only in name and place of residence (cf. Assem. a. a. O. pp. 413, 435. sq.; Pfeiffer, pp. 285, 484; Gieseler, Bd. I. pp. 417, 638), all of whom make use of it only as an ecclesiastical language; the two former speaking Arabic in common life, and the latter, the language

* A celebrated city and military post in Mesopotamia, generally written Nisibis.—Tr.
† Called, also, Seljuks, Seljouks, or Seljoukian Turks.—Tr.

of Malabar. Different from this is the dialect of the so-called Johannes-Christians, Mandæans, or Zabians (who are not to be confounded with a Mohammedan sect of the same name, in Maraccii Coran. Sur. II. p. 33 sq.; Assem. T. III. P. II. pp. 509-515; Pfeiffer, p. 510 sq.; cf. Gieseler, Bd. I. p. 66; Neander, Allgemeine Geschichte der christlichen. Religion und Kirche, Bd. I. Abth. II. p. 427), whose religious books are written in a corrupted Syriac, and which appears, from the numerous Ghebric expressions which occur in them, to have been drawn up in the Persian Irak. By the Nabatæan, according to Barhebræus (in Assem. T. I. p. 476) is to be understood the former language of the Syrian country-people. On the question, whether the Syrian is still a vernacular language, compare Niebuhr, Reisebeschr von Arabien, Bd. II. p. 352; Brown, Biblioth. der neuesten Reisebeschr. Thl. I. p. 489; Ferriéres Sauvebœuf, Mémoires historiques, etc., T. II. p. 169; Volney, Voyage en Syrie, etc., T. I. p. 331; and Burckhardt, Travels in Syria, etc., pp. 22, 186.

2. Syriac literature, which extends over almost all branches of knowledge, and in a special manner over the department of Theology, and possesses valuable works upon Oriental and Ecclesiastical History, flourished principally in the period between the fourth and tenth centuries of the Christian era. The language itself, which gave proof of its versatility of expression by the translations of Aristotle and other Greek authors, and by its accurate representation of mathematical subjects, had found, at an earlier period, in its own country, zealous cultivators in the departments of Grammar and Lexicography.

As the most ancient grammarians, whose works have been lost, history records the names of Achudemen (died 575), Joseph Huzita (died 580), Jacob of Edessa (died 698), who labored to restore the purity of the ancient language, Jesudenah (at the beginning of the eighth century), John Stylita (about 830), John, son of Chamis, Bishop of Themanum (850), and Honain, the physician (died 876). The first accurate grammar, however, was written by John Bar Zugbi, a Nestorian monk, at the beginning of the thirteenth century; about which time, also, Joseph Bar Malcon seems to have composed his *Rete Punctorum*, and Barhebræus (died 1286) to have made known his grammatical works. At the beginning of the sixteenth century, the study of the Syriac language was transplanted to Europe. Theseus Ambrosius learned the Syriac language from Syrians at Rome, in 1514, and became, in 1529, teacher to Albert Widmanstadt, who subsequently pursued the study under Simeon, Bishop of the Syrians upon Lebanon. Through the labors of these men, and of Moses von Merdin, whom

Ignatius, Patriarch of Antioch, had sent, in 1552, to Julius III. at Rome, and whose instructions were enjoyed by Andreas Dumas (Masius), the publication of the New Testament was effected in 1555. At the close of the sixteenth century, the grammatical study of the Syriac language was much promoted at Rome itself, by the Maronites Amira and Abraham Ecchellensis, whose copious grammatical works had already been preceded by the attempts of Theseus Ambrosius, Widmanstadt, Tremellius, Dumas, and Waser. They were followed, about the middle of the seventeenth century, by Isaac Sciadrensis and Joshua Accurensis. From this period onwards, the Syriac language has been grammatically pursued in Germany; partly independently of other languages, most copiously by the two Michaelises and Hoffmann; partly in connection with the Chaldee, as by Ludov. de Dieu and Jahn; or with the other Semitic languages, as by Buxtorf, Hottinger, Schaaf, Vater, and others.

The earliest attempts at Syriac lexicography were also made in the ninth and tenth centuries, in Syria, by Honain Isa or Joshua of Maruz, and Gabriel, the son of Bochtiesu. More important, however, are the contemporary works of Isa Bar-Ali (about 885), of Ananiesu Bar-Saru (about 900), and the most serviceable work of this kind by Abulhasan, Isa Bar-Bahlul (about 963,) which is still extant. The lexicons of Dumas, de la Boderie, Schindler, Crines, Buxtorf, Trost, Hottinger, Gutbier, Nicolai, Schaaf, and Zanolini, which have appeared since the sixteenth century, are confined to the New Testament, with which the Syriac literature in 1555 made its appearance in Europe. Ferrarius, and Edm. Castell, on the other hand, availed themselves of the above-mentioned Syriac works relating to the same subject, and John David Michaelis enriched the labors of the latter by valuable remarks and additions. The valuable work of Lorsbach, who compared all the Syriac works which had then been printed, besides a number of manuscripts, and collected the words and significations wanting in Syriac lexicons, still remains uncompleted. More recently, copious works have been promised by Bernstein and Quatremere, philologists of great merit in the department of Oriental literature. Glossaries are contained in the Chrestomathies of Michaelis, Kirsch, Tychsen, Grimm, Hahn, and Sieffert.

Rem.—Eusebius (Hist. Eccl. I. 13) cites the letter of Abgarus to Jesus, and the answer to it, as among the most ancient Syriac writings (cf. Assem. I. 554; III. P. II. p. 8; Giesler, Bd. I. p. 74); and,

in like manner, John is said to have written his Gospel in the Syriac language. But the most ancient Syriac work of undoubted authenticity, is perhaps the translation of the New Testament,* which must have existed as early as the second century (cf. Hug, Einleitung in die Schriften des N. T., Thl. I. p. 348 ; Gieseler, Bd. I. p. 123). That the Syrians considered their language to be richer than the Arabic is attested by Asseman (III. P. I. p. 326 sq.) ; and its capacity for rendering Greek authors may be judged from Barhebræus (Chron. p. 231. ed. Bruns), compared with Aristotle (Top. I. cap. 4). Abulpharagius, in his Historia Dynast., ed. Pocock, p. 147, mentions Theophilus of Edessa as the author of a successful translation of two books of the Iliad (cf. Assem. I. p. 521). In addition to the larger work of Asseman (Assemani Bibliotheca Orientalis Clementino-Vaticana, Romæ, 1729,) 3 vols. fol., and the abridgment of it by Pfeiffer, Erlangen, 1776, we possess a brief history of Syriac literature by Hoffmann, in Bertholdt's kritischem Journal der neuesten theologischen Literatur, Thl. XIV., pp. 225-291.

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* Hug, in his Introduction to the New Testament, says that the Translation of the New Testament was appended to that of the Old Testament, and that both were included under the same name, *Peshito.*—Tr.

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SYRIAC GRAMMAR.

PART FIRST.

ELEMENTS OF THE LANGUAGE.

TABLE OF CONSONANTS.

Order.	NAME.*		Initial.	Medial.	Final. Connected.	Final. Unconnected.	SOUND.	Numerical value.
1	Olaph	ܐܠܦ	ܐ	ـܐ	ـܐ	ܐ	*Spiritus lenis.*	1
2	Beth	ܒܝܬ	ܒـ	ـܒـ	ـܒ	ܒ	B, Bh, V.	2
3	Gomal	ܓܡܠ	ܓـ	ـܓـ	ـܓ	ܓ	G.	3
4	Dolath	ܕܠܬ	ܕ	ـܕ	ـܕ	ܕ	D, Dh (*th* in this).	4
5	He	ܗܐ	ܗ	ـܗ	ـܗ	ܗ	H.	5
6	Vau	ܘܐܘ	ܘ	ـܘ	ـܘ	ܘ	W or V.	6
7	Zain	ܙܝܢ	ܙ	ـܙ	ـܙ	ܙ	Z, ζ Gr., ç Fr.	7
8	Cheth	ܚܝܬ	ܚـ	ـܚـ	ـܚ	ܚ	Ch, or Hh.	8
9	Teth	ܛܝܬ	ܛـ	ـܛـ	ـܛ	ܛ	T.	9
10	Jud	ܝܘܕ	ܝـ	ـܝـ	ـܝ	ܝ	Y.	10
11	Coph	ܟܦ	ܟـ	ـܟـ	ـܟ	ܟ	K, Ch.	20
12	Lomad	ܠܡܕ	ܠـ	ـܠـ	ـܠ	ܠ	L.	30
13	Mim	ܡܝܡ	ܡـ	ـܡـ	ـܡ	ܡ	M.	40
14	Nun	ܢܘܢ	ܢـ	ـܢـ	ـܢ	ܢ	N.	50
15	Semcath	ܣܡܟܬ	ܣـ	ـܣـ	ـܣ	ܣ	S.	60
16	Ee	ܥܐ	ܥـ	ـܥـ	ـܥ	ܥ	ע Hebrew.	70
17	Phe	ܦܐ	ܦـ	ـܦـ	ـܦ	ܦ	P, Ph, F.	80
18	Tsode	ܨܕܐ	ܨ	ـܨ	ـܨ	ܨ	Ts.	90
19	Koph	ܩܘܦ	ܩـ	ـܩـ	ـܩ	ܩ	K guttural, Q.	100
20	Rish	ܪܝܫ	ܪ	ـܪ	ـܪ	ܪ	R.	200
21	Shin	ܫܝܢ	ܫـ	ـܫـ	ـܫ	ܫ	Sh.	300
22	Thau	ܬܘ	ܬ	ـܬ	ـܬ	ܬ	Th. T. Θ Greek.	400

CHAPTER I.

Written Characters and their Use.

§ 1. *Consonants.*

The Syriac, or West Aramæan Language, has an alphabet consisting, like that of the Hebrew and Chaldee, of twenty-two consonants. In common with the Arabic, it connects together the several letters of a word by horizontal lines at the bottom; from which arises a fourfold form, though essentially the same, according as a letter is initial, medial, or final, or is connected or unconnected with the preceding letter, as exhibited in the table on the preceding page.

Rem. 1.—The character exhibited in the preceding alphabet, is called *Peshito*, *i.e. the simple.* It is employed by the Maronites and Jacobites, and is said to have been invented by Jacob of Edessa in the seventh century. Besides this, Amira mentions the *Estrangelo*, not from στρογγυλος, *round*, (see Asseman Biblioth. Orient. T. III. P. II. p. 378.) which, according to Michaelis Gram. Syr., p. 15, means the *Gospel character* (scriptura evangelii). It was the basis of the Nestorian smaller character, to which the so-called *double* alphabet, used for inscriptions and titles of books, bears a strong resemblance. There is also the *Palmyrene* alphabet, found in inscriptions on the ruins of Palmyra or Tadmor, and the *Mandæan* or *Nabatæan* alphabet. The latter, in consequence of the amalgamation of the gutturals ܐ with ܥ, and ܗ with ܚ, consists of only twenty consonants. It is written in a continuous line, with four different forms of each letter, viz., the simple consonant, and the consonant with the vowels *a*, *i*, or *u*.

Rem. 2.—The letters ܐ, ܕ, ܗ, ܘ, ܙ, ܨ, ܪ, ܬ, connect only with the preceding letter. After one of these letters, therefore, ܕ, ܢ, ܙ, ܠ, stand unconnected; and also, with the exception of ܢ, always at the beginning of a word. The final letters are ܟ, ܠ, ܡ, ܢ, ܩ. ܐ before ܠ is written ܠܐ; and after it ܐܠ or ܐܠ. Double ܠ, at the end of a word takes the form of ܠܠ. The letter G, in words adopted from

other languages, is written ܓ̰ . Several consonants, where they terminate a word, are slightly inflected upward; e.g. ܒ, ܟ, ܦ, etc.

Rem. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest. ܐ and ܗ may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are ܚ (= the German ch) and ܥ which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by *γ*. The sound of ܟ is formed in the fore-part of the mouth; that of ܩ farther back towards the throat. ܫ = שׁ sometimes stands for ς at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants ܒܓܕܟܦܬ are, in some MSS., marked as such with a red point placed over them; the removal of the aspiration is indicated by the same sign beneath them (§ 5).

Rem. 4.—The division of consonants, with reference to the organs of speech, is the same as in Hebrew. But the gutturals ܐܗܚܥ occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with ܝ and ܘ, it is to be remarked; *a*) that ܐ between two vowels has the sound of *y*; e.g. ܩܳܐܶܡ *ko-yem*; *b*) that ܘ quiesces in ◌ܳ and ◌ܽ (= *o* and *u*), and after ◌ܰ and ◌ܶ (= *a* and *e*), forms the dipthongs *au* and *eu*; *c*) that initial ܝ with ◌ܺ = *i*, and even when ܐ is prefixed, it is pronounced *i*; e. g. ܐܺܝܗܽܘܕܳܐ *Ihudho*; *d*) that initial ܥ (§ 8. b) before ܗ is pronounced like ܐ; e. g. ܥܗܰܕ *ehadh*.

Rem. 5.—The letters of the Alphabet suffice for designating the numerals as far as 400 (Vid. Table of Consonants, Amira, p.12. sq). In compound numbers, the larger stand first; e. g. ܬܡܐ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܣ̇ 600, ܦ̇ 800. Thousands are designated by ◌̡ placed under the units, ten thousand by ◌̱, ten thousand thousand by ◌̭. The numbers 20 and 50 are also expressed by double ܟܟ and ܢܢ, the final letters falling away where units are added. Fractional numbers are designated by a small line drawn obliquely downward, from left to right, over the letter which expresses the denominator of the fraction; e.g. ܒ̀ = $\frac{1}{2}$, ܓ̀ = $\frac{1}{3}$ &c.

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other languages, is written ܟ݂. Several consonants, where they terminate a word, are slightly inflected upward; e.g. ܒ, ܟ, ܦ, etc.

Rem. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest. ܐ and ܗ may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are ܚ (= the German ch) and ܥ which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by γ. The sound of ܟ is formed in the fore-part of the mouth; that of ܩ farther back towards the throat. ܫ = שׁ sometimes stands for ς at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants ܒܓܕܟܦܬ are, in some MSS., marked as such with a red point placed over them; the removal of the aspiration is indicated by the same sign beneath them (§ 5).

Rem. 4.—The division of consonants, with reference to the organs of speech, is the same as in Hebrew. But the gutturals ܐܗܚܥ occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with ܝ and ܘ, it is to be remarked; *a*) that ܐ between two vowels has the sound of *y*; e.g. ܩܳܐܶܡ *ko-yem*; *b*) that ܘ quiesces in ܳ and ܽ (= *o* and *u*), and after ܰ and ܶ (= *a* and *e*), forms the dipthongs *au* and *eu*; *c*) that initial ܝ with ܺ = *i*, and even when ܐ is prefixed, it is pronounced *i*; e. g. ܐܺܝܗܽܘܕܳܐ *Ihudho;* *d*) that initial ܥ (§ 8. b) before ܗ is pronounced like ܐ; e. g. ܥܰܗܶܕ *ehadh.*

Rem. 5.—The letters of the Alphabet suffice for designating the numerals as far as 400 (Vid. Table of Consonants, Amira, p.12. sq). In compound numbers, the larger stand first; e. g. ܬܡܐ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܣ̇ 600, ܦ̇ 800. Thousands are designated by ̗ placed under the units, ten thousand by =, ten thousand thousand by ̬. The numbers 20 and 50 are also expressed by double ܟܟ and ܢܢ, the final letters falling away where units are added. Fractional numbers are designated by a small line drawn obliquely downward, from left to right, over the letter which expresses the denominator of the fraction; e.g. ܒ̀ = ½, ܓ̀ = ⅓ &c.

§ 2. *Vowels in General* (*Vowel Letters and Vowel Signs*).

InSyriac, the vowel-letters ܐ, ܘ, and ܝ originally served to designate the vowels, and, at the time of Mohammed, the Syrians were acquainted with only three vowel-signs, which sufficed for their language, and which the Arabs appear to have borrowed from them. Afterwards the Monophysites sought to express the Greek vowels, and increased their number to seven (v. Asseman T. I. pp. 477, 478; Gesenius Lehrgeb. p. 34), and since the time of Theophilus of Edessa, in the eighth century, the Greek vowels appear to have been in common use. The Nestorians, on the other hand, make use of diacritical points (Asseman T. III. P. II. p. 378). The Monophysites or Maronites commonly use them only in doubtful cases.

Rem.—Even in the last century, the Maronite Gabriel Heva employed the vowel-letters to designate the vowels, making ܥ = *a*, ܐ = *o*, ܐ݁ = *e*, ܝ = *i*, and ܘ = *u* (v. Michaelis. p. 29).

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§ 3. *Vowel Signs.*

The Syrians denote the vowels by diacritical points, or by characters formed from and in imitation of the Greek vowels, the latter mode being that now generally used. In ancient manuscripts both modes occur together.

Form. Syriac.	Form. Greek.	Name.		Sound.
ـܲ	ـܰ or ـܱ	Pethocho	(ܦܬܳܚܳܐ)	a.
ـܸ or ـܹ	ـܶ or ـܷ	Revotzo	(ܪܒܳܨܳܐ)	e.
ـܼ	ـܺ or ـܻ	Chevotzo	(ܚܒܳܨܳܐ)	i.
ـܵ or ـܵ	ـܳ	Zekofo	(ܙܩܳܦܳܐ)	o.
ܘܼ, ܘ݁ ܘ݂	ܘܽ	Etzotzo	(ܥܨܳܨܳܐ)	u.

Rem. 1.—The names are derived from the form of the organ used in pronouncing the vowel. The Greek forms from which they are derived are easily recognized. —̂ also occurs without ܘ = *u* in ܟܿܠ and ܡܛܿܠ. (For ܟܿܒܪܝܬܐ, Luke xvii. 29, stands more correctly ܟܿܒܪܝܬܐ Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

Rem. 2.—As to pronunciation, —̆ seems to have denoted *a* and *ae*, though —́ was sometimes sounded by the Nestorians like *a* (V. Asseman T. III. P. II. p. 379). In foreign words it quiesces in ܘ. In —̂ are contained both the German *ö* and *ü*.

Rem. 3.—As to quantity it may be assumed with some certainty that —́ is always long, and —̆ always short; according to others, —̽ with ܝ, —́ and —̂ with ܘ are long; —̆ is short, except in foreign words. Amira, on the other hand, maintains that —̆ = *ă*, —́ = *ō*, and the others, even —̂ with ܘ, are common. Some grammarians also denote the quantity of the vowels by different signs, thus;—

LONG.		SHORT.		
—̣	—̤	—̤	—̤	Revotzo.
—̣		—̤		Chevotzo.
ܘ—̣	·ܘ—	ܘ—		Etzotzo.

Rem. 4.—The dipthongs are formed with ܘ and ܝ. With Vau; *a*) with —̆ preceding at the beginning or middle of a word, *au*; e. g. ܡܘܬܐ; *b*) with ܝ̂ preceding, *oi* nearly (the German *eu*); e. g. ܐܘܠܝܘܣ; *c*) in the middle of a word, after ܝ̽, *iu*; e. g. ܢܘܟܝܘܗܝ; *d*) Vau doubled, the first with —̂, *ou* (according to Amira *u*). With Yud (besides the combinations *b* and *c* above); *a*) with a preceding —̆, *ai*; e. g. ܚܝܠܐ; *b*) with —́ in the middle and at the end of a word, *oi*; e. g. ܡܪܟܝܬܐ.

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§4. *Diacritical Points which supply the place of Vowels.*

These were employed earlier than were the vowels, and

were used even after the invention of the vowels, by the Nestorians. The point which designates the suffix 3 sing. fem. ܗ̇ seems to have originated from that system.

Rem.—According to Amira p. 51, ܗܘܐ=ܗܘ̇ܐ; while ܗ̇ܘܐ=ܗܘ̇ܐ; ܗܝ=ܗ̇ܝ; ܗܝ=ܗܝ̇. Ludov. de Dieu has treated this subject more definitely in his Grammar, p. 35 seq.; according to him the point when above the consonant denotes *a*, *o*, and *ŭ*, under it *e*, under ܝ and ܐ *i*, and under ܘ *ŭ*. The principal use of this point in the verb, is to denote the different persons and tenses (v. Amira, p. 51; Lud. de Dieu, p. 37). Throughout the preterite, with the exception of the 1 sing., it stands under the radicals. In the participle, it denotes, over the first radical, in Peal, ـ̇ـ, in Aphel, ـ̇ـ, or in Verbs med. Vau, ـ̇ـ. In the imperative and infinitive it may be omitted or written underneath. The future takes it only under the radicals, not under the preformatives, with the exception of the 1 sing., where it stands above it (comp. Isenbiehl, Beobachtungen von dem Gebrauche des Syrischen Puncti diacritici bei den Verbis, Göttingen, 1773).

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§ 5. *Kushoi and Rukok* (ܩܘܫܳܝܳܐ — ܪܘܟܳܟ).

1. According to Lud. de Dieu and Norberg, the Syrians have in fact the Sheva, and pronounce a vowelless consonant with a short half-sound of *ĕ*; e.g. ܢܩܘܡ pronounced *nᵉ kum*. Some Grammarians, as Amira, p.42, and the Zabians, use ـ̇ـ. So too, according to Asseman, the doubling of consonants in pronunciation (Daghesh forte) occurs among the Oriental Syrians, and, according to the analogy of the Hebrew, in Pael and Ethpaal of Verbs ܦ̈ܥ and ܥ̈ܥ.* But as the doubly written consonant falls away where analogy would require it to be retained (§ 8), this grammatical usage is still very doubtful. This duplication is retained only in foreign words.

2. Analogous with Daghesh lene is *Kushoi*, (i.e. *hardening*), a red point inserted over the aspirates, in manuscripts, which removes the aspiration. The retention of the aspiration is indicated by a point placed underneath, called *Rukok* (i. e. *softening*).

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* It should be borne in mind that Sheva and Daghesh are not, in Syriac, denoted by any written characters, and appear only in pronunciation. Tr.

Rem.—Some consider Kushoi to be Daghesh forte, which is denied by Amira and Gabriel Sionita. Lud. de Dieu, p. 25 sq., places it; *a*) at the beginning of words, except where ܡܘܠ precede, or where the preceding word ends in ܢ, ܘ, ܐ, in which case Rukok is retained; e. g. ܬܬܟܬܒܐ, ܠܬܟܬܒܐ; *b*) in the middle, after a quiescent letter; e. g. ܡܠܟܬܗ; *c*) after dipthongs; e. g. ܒܝܬ; ܡܘܬܐ, with the exception of ܐܝܟ *as.* Rukok, on the contrary, occurs, besides the cases noted under *a* above; *a*) when one of the aspirates ends a syllable, but is in the same case hardened by a preceding vacant consonant; e. g. ܐܬܦܪܝ; *b*) when, according to Hebrew analogy, they follow a movable Sheva; e. g. ܩܘܪܒܬܐ; *c*) after an open syllable; e. g. ܐܦܐ. So too these consonants are not pronounced as aspirates in Pa. and Ethpa. of Verbs ܦܢ, when the ܢ preceding them has fallen away; e. g. ܬܦܠܘ from ܢܦܠ; and in verbs with the middle radical doubled, where, in Hebrew, Daghesh forte stands. Furthermore, here belong the letters in which one having fallen away before them, is to be compensated for, in the future and infinitive of verbs ܦܢ, or in general where Daghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

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§ 6. *Ribui* (ܪܒܘܝ̈).

1. To distinguish the plural of nouns and verbs from the singular written with the same consonants, the Syriac makes use of *Ribui*, *i. e.* two points placed horizontally over the word. This sign is still retained, like the vowels, in printed books. Thus, by means of these points ܡܠܟ̈ܐ is read ܡܠܟ̈ܐ *the kings*, and distinguished from ܡܠܟܐ, *the king*. This sign is also used in the 3 plur. fem. pret. of Verbs 3 rad. Olaph in all the conjugations except Peal (§ 32), to distinguish it from 3 sing. masc.; e. g. ܐܫܬܒܚ̈ܢ *they have praised themselves* ,from ܐܫܬܒܚܢ *he has praised himself*. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives ܘ and ܢ at the end sometimes fall away from the 3 sing. masc.; e. g. ܩܛܠ — ܩܛܠܘ, ܩܛܠܢ. The plurals, which are easily recognized, re-

main without this designation, though it is not omitted in plural forms with suffixes. In numerals the usage is arbitrary. *Some* mark with this sign only the feminines, and the forms with suffixes; e. g. ܬܠܬ̈ܝܢ, ܬܠܬ̈ܝܗܘܢ.

Rem.—Amira, p. 48, omits Ribui, when the plural form ܝܢ (§ 44) has the signification ܐܢܘܢ or ܐܝܬܝܗܘܢ, *i. e. they are*, but adopts the above-mentioned use in numerals, and uses it also with prepositions joined with plural suffixes (§ 16. c).

2. Ribui also serves to denote collectives; e. g. ܬܘܪܐ *a beeve*, ܬܘ̈ܪܐ *a herd of beeves.*

Rem.—When Ribui stands over ܪ (with the exception of the 1 sing. pret. and fut., and the participles Act. Pe., according to § 4. Rem.), or coincides with a diacritical point representing ܶ, one of the points is omitted. When three points come together, one of them represents Kushoi.

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§ 7. *Mehagyono and Marhetono.*

(ܡܗܓܝܢܐ — ܡܪܗܛܢܐ).

When an accumulation of consonants without vowels, occurs, and the Syrians wish to indicate that a monosyllabic word is to be pronounced as a dissyllable, or a dissyllabic word as a trisyllable, and so on, they place a line under the consonant to which a vowel (usually ܰ more rarely ܶ) is to be supplied; e. g. ܕܚܠܬܐ. This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (Diæresis). If, on the contrary, the voice is to hurry over these same consonants, a line is drawn above them, which is called *Marhetono*; e. g. ܐܕܡܬܐ.

Rem. 1.—Some Grammarians place Mehagyono only before ܡܫܝܚܐ and before ܫ in ܕܡܫܬܐ. Amira, p. 41. sq., compares the two with *Diæresis* and *Synæresis*, which may have been transferred from prosody into prose. (Vd. Chrestom. Syr. ed. Hahn et Sieffert, Lips. 1825. p. 11).

Rem. 2.—Sometimes a line is found over consonants; *a*) in numerals; e. g. ܝܒ 12; *b*) in abbreviations; e. g. ܡܪ for ܡܪܝܐ; *c*) over the particle of exclamation ܐܘ, to distinguish it from ܐܘ.

§ 8. *Linea Occultans.*

This line placed under consonants denotes; *a*) that the letter under which it stands is not pronounced; e. g. ܡܕ̱ܝܬܐ (§ 12. 1); *b*) that ܠ at the beginning of a word, followed by ܗ is to be pronounced weaker, and like ܐ; e.g. ܠ̱ܗܘ (vid. §1. Rem.4); *c*) that the letter quiesces, viz., in the imperf. of the pass. Ethpeel and Ethpaal; e. g. ܐ̱ܬܩܛܠ, pronounced *ethkatl*, and imp. from ܪܗܛ; which with the transposition of the first two radicals is ܗ̱ܪܛ (comp. § 12. 1).

Rem.—Some have extended this also to the imperatives Ethtaphal and Eshtaphal; but in the latter especially, it appears to be merely a diacritical designation of the imperat. As such it may in general be regarded as coming under *b* and *c* above.

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§ 9. *Tone.*

1. The tone stands regularly upon the penultimate syllable, when the ultimate does not terminate in a movable consonant; e. g. ܡܠܟܐ, *Màlco.*

Rem.—In an accumulation of consonants, where by Mehagyono (§ 7) the penultimate syllable becomes the antepenultimate, the tone remains upon the stem-syllable.

It is more difficult to determine whether words, which, according to Amira, p. 462, have ܘ in the penultimate, follow the same rule; e. g. ܐܟܘܢܐ, and should be pronounced *àchuno* or *achùno.*

2. The tone is on the ultimate, when it ends in a movable consonant; e. g. ܩܛܠܬ; so too with ܘ and ܝ final, if they have arisen from ܘܬ and ܝܬ; e. g. ܡܠܟܘ from ܡܠܟܘܬ. vid. Amira, pp. 467—469.

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§ 10. *Signs of Interpunction.*

The Syrians, who do not possess the Hebrew system of accents, divide their periods, according to Amira, p. 475, into

protasis and apodosis, which again are subdivided into smaller parts, and include the more precise designation of subject and predicate. In this respect they designate; *a*) the separate members of the protasis with (:); *b*) the close of the protasis with (⁖), which is also the sign of interrogation; *c*) the separate members of the apodosis with (.˙), which also marks longer interrogations; and *d*) the close of a period is marked by a point, which as it also occurs in the middle of a period, some consider to be the smallest mark of interpunction, and (❖) or (::) the largest point.

Rem.—Amira, p. 479, mentions a point standing over a word which indicates a question, address, admiration, praise, command, and the like.

CHAPTER II.

Peculiarities and Changes of the Letters.

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§ 11. *General View.*

As the changes in the different parts of speech are effected partly by consonants and partly by vowels, this chapter is naturally divided into two parts. In the first place, those changes which take place uniformly, in accordance with fixed laws, in pronouns, verbs, and nouns, must be accurately distinguished from those which occur only in individual forms. Though the former class of changes will be here principally treated, yet in order to afford a proper connection between them, that which occurs universally will be first treated of, and that which takes place in special and individual cases will be appended, either independently or in remarks.

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§ 12. *Changes of the Consonants.*

Of those changes in the radical consonants which Hebrew grammarians classify as Assimilation, Transposition, Falling

away, Exchange, and Addition, the first only is wanting in Syriac. And this want is only in form, for in point of fact this feature exists in those cases where a letter is dropped in pronunciation by the occurrence of Linea occultans (§ 8. comp. Gesenius, Lehrgebaude, p. 132). Here should be noticed the following—

1. Consonants are dropped in pronunciation, by the occurrence of Linea occultans, as follows: A) *In General;* *a*) in nouns whose middle radical is doubled; e. g. ܡܢܢܐ *mano;* *b*) ܕ without a vowel before ܬ; e. g ܚܕܬܐ; *c*) ܗ in suffixes of the 3 masc. sing. ܗܝ, ܘܗܝ, ܢܗܝ, ܢܘܗܝ of the verb, and ܘܗܝ of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e.g. ܪܗܘܡܝ ῾Ρωμη; *d*) ܘ in derivatives of verbs ܦܫ and ܦܐ, as ܦܘܕܪܢܐ from ܡܐ: B) *In particular* is this the case; *a*) with ܐ initial in ܐܢܫ, ܐܢܫܝܢ, ܐܢܬ, and in the pronoun ܐܢܐ in connection with the participle, ܡܫܐ ܐܢܐ; *b*) with ܗ, particularly in the following cases; *a*) in the pronouns ܗܘ and ܗܝ, with the throwing back of the vowel upon the preceding vacant consonant; e. g. ܟܠܗ ܗܘ; or with the falling away of the letter with the preceding vowel; e. g. ܩܫܐ ܗܘ pronounced *k^e sheu;* in which case, however, before ܗܘ, — passes into — ; e. g. ܗܘ ܐܢܐ for ܐܢܐ; *β*) in ܗܘܐ (v. § 38) when it is an auxiliary verb; e. g. ܩܛܠ ܗܘܐ *he had killed*; *γ*) in ܢܬܠ for ܢܬܠ *to give*; *c*) with ܠ in ܐܙܠ *to go away*, when it should have a vowel which falls back upon the ܐ; e. g. ܐܙܠܬ for ܐܙܠܬ (v. § 28); *d*) with ܢ in the pronouns ܐܢܬ masc. and ܐܢܬܝ fem., and their plurals ܐܢܬܘܢ masc. ܐܢܬܝܢ fem., and in some other words; e.g. ܫܢܬܐ; and finally; *e*) with ܪ in ܒܪܬܐ *daughter;* (v. § 8).

Rem.—Linea occultans is retained under ܐ in nouns derived from those adduced under *a*; e.g. ܐܢܫܘܬܐ, ܐܢܬܬܐ, ܐܢܫܘܬܐ, and many

others. It also occurs in ܐܢܐ, ܗܘ, and ܗܝ when they are used for the logical copula or substantive verb (comp. § 16. I., § 54. A. 3. *a* and *c*). In these pronouns, even when they stand pleonastically (§ 55. A), the logical copula is fundamentally involved, as is confirmed by the pleonastic use of ܗܘܐ (§ 68. A), which verb loses Linea occultans only when it is used absolutely in the sense of *to be, to become, to come to pass;* As to further inflection of ܗܘܐ compare § 29. 1. *Rem.*

2. *Transposed* is ܬ before sibilants in *Ethpe.*, *Ethpa.*, and *Eshta.*; e. g. ܐܣܬܟܠ from ܣܟܠ, ܐܫܬܘܕܝ from ܫܘܕܝ.

Rem.—ܬ is changed into ܛ after ܨ, into ܕ after ܙ; e. g. ܐܨܛܒܥ for ܐܬܨܒܥ, ܐܙܕܒܢ for ܐܬܙܒܢ. There is no transposition when ܬ is doubled in Ethpe. of Verbs ܥܥ and ܥܘ; e. g. ܐܬܬܣܝܡ (v. §31. 2). ܐ as middle radical is sometimes transposed; e. g. ܐܬܬܐܨܦ from ܨܐܦ. Also ܪ in the imperat. from ܪܗܛ (v. § 8).

3. *Dropped* are; *a*) ܐ with Linea occultans; e. g. ܒܪܢܫ for ܒܪ ܐܢܫ and as first radical in the 1 sing. fut. Pe. infin. and part. Pa. of Verbs ܦܐ (§ 28. 1); e. g. ܐܟܘܠ for ܐܐܟܘܠ; and in ܐܦܢ for ܐܦ ܐܢ; *b*) ܝ and ܢ as first radical, and ܘ as middle radical in Verbs ܦܝ (§ 29. 2), ܦܢ (§ 33. 1), and ܥܘ (§ 31. 1); e. g. ܡܦܩ from ܢܦܩ. Here belong such nouns as ܡܦܩܢܐ for ܡܢܦܩܢܐ The same is true also in respect to the middle radical of Verbs ܥܥ (§ 34. 1), and the nouns derived therefrom; *c*) one of two ܬ without a vowel standing between them; e. g. ܚܬܐ for ܚܬܬܐ. Also when three ܬ stand together in the fut. pass.; e. g. ܬܬܩܛܠ for ܬܬܬܩܛܠ. Finally ܬ falls away at the end of the fem. endings ܘܬ and ܝܬ; e. g. ܡܠܟܘ for ܡܠܟܘܬ.

4.—*Exchanged* are; *a*) the gutturals ܥ and ܐ before ܗ; e. g. ܐܗܪܢ for ܥܗܪܢ; *b*) in transferring Hebrew words into Syriac, ז passes into ܙ, צ into ܛ, ש into ܬ, sometimes ר into ܥ and ܢ; also ר of verbs ע״ר into ܗ; e. g

ܕܗܒܐ = זָהָב ; ܨܦܪܐ = צִפּוֹר ; ܬܘܪܐ = שׁוֹר ; ܬܪܝܢ = שְׁנַיִם ; ܒܪܘܬܐ = בְּרוֹשׁ ; *c*) ܬ, when transposed with sibilants, in the passive, goes over into ܕ and ܛ, according to Rem. 2. above; *d*) ܐ with ܬ in the construct state fem., and before suffixes (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs ܦܐ (§ 28. 1 Rem. ; e. g. ܐܬܬܡܪ for ܐܬܐܡܪ.

Rem.—This last has been also applied to nouns derived from ܦܐ Verbs ; e.g. ܬܢܝܢܐ from ܐܢܝ. In many cases this usage is doubtful ; e. g. ܬܟܠܐ which may be derived from ܬܟܠ or ܐܟܠ. Hence the form ܬܐܟܠܐ is found. The derivatives from Aphel do not belong here ; e. g. ܬܘܕܥܬܐ from ܐܘܕܥ.

5.—*Added* are ; *a*) sometimes ܐ at the beginning, before a vacant consonant ; e. g. ܐܟܬܬ for ܟܬܬ ; ܐܡܫ for ܡܫ ; also in Greek words beginning with Σ ; e. g. ܐܣܛܕܝܘܢ = σταδιον ; *b*) ܗ to denote the *Spiritus asper* in Greek words ; e. g. ܗܪܘܡܝܐ 'Ρωμαιος (§ 12. 1. A. c); even in compound words in the later Syriac ; e. g. ܣܘܢܗܕܘܣ συνοδος ; and in cases where ܗ does not represent *Spiritus asper ;* e. g. ܦܗܛܪܘܣ Πετρος ; *c*) ܢ is added where it supplies the place of Daghesh forte with Linea occultans ; e. g. ܓܢܒܪܐ = גִּבּוֹר ; ܐܢܬܬܐ = אִשָּׁה.

§ 13. *Quiescent Letters.*

The vowel-letters ܝ, ܘ, ܐ, and, according to some, ܗ also, quiesce in the preceding vowel.

Rem.—Here belongs only ܗ ; for ܗ of the suf. 3 sing. fem. = הּ of the Hebrew.

The following letters quiesce :

1. ܐ final in — and — ; e. g. ܠܐ, ܟܐ ; ܐ medial in — and — ; e.g. ܡܐܟܠܐ, ܡܐܡܪ ; and if it have a vowel, this falls back upon the preceding vacant consonant ; e. g. ܢܫܐܠ for ܢܫܐܠ. And so in words transferred from the Hebrew ; e. g. ܟܐܒ = כְּאֵב.

Rem.— ܐ quiesces in ◌ܰ in ܪܐܫܐ, ܡܐܢܐ, ܐܐܪ and ܐܬܐܡܠܐ. In Greek words ι and αι are represented by ܐ◌ܶ, αι sometimes by ܝܐ◌ܶ; e.g. ܩܐܒܘܬܐ κιβωτος; ܩܐܪܘܣ καιρος. In the later Syriac ܐ stands for α and ε.

2. ܘ quiesces in ◌ܳ; e.g. ܝܘܡ, and sometimes ܘܘ; e.g. ܦܘܘܪܝܐ (§ 3. Rem. 4).

Rem. — In Greek words ܘ quiesces in ◌ܳ, in the termination ܘܣ = ος; e. g. ܦܝܠܝܦܘܣ = Φιλιππος. ܘܣ is also used for αις; e. g. ܐܪܟܘܣ = ἀρχαις. In the later language we find also ܐܬܝܢܘܣ = ᾽Αϑηναις; ܐܪܟܘܣ = ἀρχας.

3. ܝ, medial and final, quiesces, in ◌ܺ and ◌ܶ; e. g. ܟܐܡ, ܐܬܟܠܝ. ܝ initial usually quiesces in ◌ܺ; e. g. ܝܕܥ, and ◌ܶ falls back upon the preceding vowelless prefix; e. g. ܘܝܕܥܘ for ܘܝܕܥܘ. Also between two consonants ܝ quiesces in ◌ܺ; e. g. ܐܝܬܐ for ܐܝܬܐ.

§ 14. *Vowel-Letters which are not sounded (Otiant).*

In the following cases ܝ, ܘ, ܐ, are not sounded;

1. ܐ in the pronouns 2 plur. masc. and fem. ܐܢܬܘܢ, ܐܢܬܝܢ conjoined with the participle to denote the present tense, e. g. ܩܛܠܝܢ ܐܢܬܘܢ pronounced *kotelitun*, in which case the ܢ of the participle is not sounded.

2. ܘ and ܝ at the end of words; *a*) in verbal endings without any vowel preceding (2 pret. sing. fem.; 3 plur. masc. and fem.; imperat. sing. fem. and plur. masc.; and 2 fut. sing. fem.); e. g. ܩܛܠܬܝ, ܩܛܠܘ; *b*) in the suffixes ܝ, ܟܝ, ܢܟܝ, ܘܗܝ, where ܝ is sounded only when followed by ܗܘ; e. g. ܒܟܝ ܗܘ pronounced *bekyu*; *c*) in ܐܬܡܠܝ *yesterday*, ܫܠܝ *rest*, and the like, which form ܝܐ in the emphatic state (§ 46. 1).

§ 15. *Changes in the Vowels.*

Although to a less extent than in Hebrew, the vowels in Syriac, undergo various changes and modifications in respect to formation and derivation, still they are *exchanged*, *transposed*, *dropped* or *added*.

1. They are *exchanged* partly in accordance with the genius of the language, and partly in transferring Hebrew and Chaldee words. The genius of the language requires the following exchanges of vowels; *a*) in the preformatives of the fut. and infin. Pe. in simple syllables, in Verbs ܦܐ, ܦܝ, (ܠܡܢ § 32), ◌ܲ passes over into ◌ܸ; e. g. ܢܶܐܟ݂ܽܘܠ, ܡܶܐܟ݂ܰܠ; but before gutturals and ܪ at the end of words, into ◌ܰ; e.g. ܦܪܰܩ for ܦܪܽܘܩ; *b*) in the feminine with ܬܳܐ, ◌ܳ, in the construct state, passes over into ◌ܰ; e.g. ܐܰܡܬܳܐ construct state ܐܰܡܰܬ (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; *a*) for ◌ָ the Syriac prefers ◌ܳ; e. g. ܓܠܳܐ = גָּלָה; ܐܳܕܳܡ = אָדָם; *b*) ◌ֶ is exchanged in proper names mostly with ◌ܶ; e. g. ܫܶܡܥܽܘܢ = שִׁמְעוֹן; — with ◌ܰ; e. g. ܝܰܦܬܰܚ = יִפְתָּח; *c*) ◌ֹ with ◌ܽܘ; e. g. ܩܽܘܕܫܳܐ = קֹדֶשׁ; or with ◌ܰܘ; e. g. ܝܰܘܡܳܐ = (Chald. יוֹמָא) יוֹם.

2. Vowels are *transposed*; A) *in general*; *a*) ܘ in the imperat. plur. masc. Pe. when a suffix is added; e. g. ܩܛܽܘܠܘ, with suffix ܩܽܛܠܽܘܗܝ; *b*) concerning the falling back of the vowel over ܐ, ܝ, or ܗ, upon prefixes, compare § 13. 1. 3; § 52. 1; § 53.1. Rem.; B) *in Particular*; *a*) in ܐܢܳܫ, whenever ܐ is vacant, the vowel of the ܢ falls back upon it; e.g. ܐܶܢܳܫ for ܐܢܳܫ (§ 12.1); *b*) in some nouns of the form ܩܛܶܠ, when a syllable is appended and in the emphatic state ܩܽܘܕܫܳܐ (§ 45. 3; § 48. A. Decl. IV); of the form ܦܶܩܕܳܐ, emphatic state ܦܽܩܕܳܢܳܐ; *c*) in ܩܽܘܕܳܡ and ܩܽܘܕܫܳܐ with ܠ prefixed, ܘ is placed before ܩ when ܩ and ܕ retain their ◌ܳ; e. g. ܠܩܽܘܕܳܡ, ܠܩܽܘܕܳܡܰܝܢ. In ܟܽܠ when it enters into

composition, ◌ moves forward upon ܪ; e. g. ܒܪܫܡܠ, ܒܪܡܛܐ.

3. The vowel of a final mixed syllable is *dropped*, when an entire syllable is added at the end, especially when the last radical begins the new syllable; e. g. in the verb ܩܛܠ masc. ܩܛܠܬ fem.; in the nouns ܡܠܟܝ, ܡܠܟܬܐ.

Rem.—This vowel remains unchanged; *a*) when merely a formative letter, without a vowel, is added; e.g. ܩܛܠܗ from ܩܛܠ; *b*) when a syllable is added, if the stem-syllable remain a mixed one; e. g. ܩܛܠܬܘܢ from ܩܛܠ; and moreover; *c*) when the stem-syllable becomes a simple one, in the following cases; *a*) in the second form of the 3 fem.plur.pret.and 2 fem. plur. imperat.; *β*) where inHebrew Daghesh forte stands; e. g. ܥܡ emphatic state ܥܡܐ (עַם, עַמִּי); *γ*)in words ofDeclension I.masc. (comp. § 48.A). In ܥܢܝ emphatic state ܥܢܝܐ: ܫܘܡ emphatic state ܫܘܡܐ, the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added;* *a*) with ܐ, ܡ, and ܠ, at the beginning of words; ܐ and ܠ usually take ◌ and ◌; e.g. ܐܩܛܘܠ (imp.), ܠܗܘܕ: but ܡ usually takes ◌; e.g. ܡܩܛܠ; *b*) of two vacant consonants at the beginning of a word,the first takes ◌; e. g. ܟܦܦܬܐ for ܟܦܦܬܐ; so also when two vacant consonants in the middle of a word follow ◌; e. g. ܩܪܝܬܐ for ܩܪܝܬܐ; or when in Hebrew, the first has Daghesh forte; e. g. ܐܓܪܬܐ for ܐܓܪܬܐ from אִגֶּרֶת; or finally when three vacant consonants would come together in the middle of a word; e. g. ܐܬܩܛܠܬ for ܐܬܩܛܠܬ. This assumed vowel is sometimes ◌; e.g. ܩܛܠܬ (pret. Pe.) from ܩܛܠ; or ◌ before ܚ, (v. § 13. 3), excepting in the emphatic state of the participle fem. pass. of Verbs ܠܐ" in Pa., Aph., and Eshta., where ◌ is added to distinguish it from the active participle (comp. § 48. B. Decl.IV. Rem.). Finally ܘ is assumed in the emphatic state sing. of some words; e. g. ܡܟܣܘܒܬܐ from ܡܟܣܒܐ for ܡܟܣܒܬܐ; *c*) a vowel is assumed with ܘ between two vacant consonants: this vowel is ◌ when it stands at the beginning of a mixed syllable; e. g.

ܡܫܪܘܬܟܘܢ; but ـܶ when it stands in a simple syllable; e. g. ܡܫܪܘܬܐ. *d*) The assumption of a vowel is arbitrary, when there are two vacant consonants, of which the first can be attached to the preceding, and the second to the following syllable; e. g. ܡܟܪܙܢܐ and ܡܟܪܙܢܐ; if the second consonant be ܐ, ـܶ must be assumed, for ܝ, ܘ and ܐ cannot stand without a vowel between two consonants.

PART SECOND.

ETYMOLOGY, OR, PARTS OF SPEECH.

CHAPTER I.

PRONOUNS.

§ 16. *Personal and Possessive Pronouns.*

The Personal Pronouns are divided into two classes: *Separate Pronouns*, which stand as separate words, and mark the nominative case; and *Suffixes*, consisting of syllables formed from the separate pronouns, which are appended to other parts of speech; appended to Verbs, they mark the accusative; appended to nouns, the possessive pronoun, or the relation of the genitive; and, with prepositions, they form the remaining cases.

TABLE OF PRONOUNS AND SUFFIXES.

	SEPARATE.	SUFFIXED TO VERBS. a.	b.	c.	SUFFIXED TO NOUNS. In Sing.	In Plural.
Sing.		1. 2.				
1 c.	ܐܢܐ	ܢܝ, ܢܢܝ	ܢܝ	ܢܢܝ	ܝ	ܝ
2 m.	ܐܢܬ	ܟ	ܟ	*	ܟ	ܝܟ
2 f.	ܐܢܬܝ	ܟܝ	ܟܝ	ܢܟܝ	ܟܝ	ܝܟܝ
3 m.	ܗܘ / ܗܘ	ܗ { ܘܗܝ / ܘܗܝ }	ܝܗ / ܝܗܘ	ܢܗ	ܗ	ܘܗܝ
3 f.	ܗܝ / ܗܝ	ܗ { ܗ / ܗ }	ܗ	*	ܗ	ܝܗ
Plur.						
1 c.	ܚܢܢ	ܢ ܢ	ܢ	ܢ	ܢ	ܝܢ
2 m.	ܐܢܬܘܢ	ܟܘܢ	*	ܢܟܘܢ	ܟܘܢ	ܝܟܘܢ
2 f.	ܐܢܬܝܢ	ܟܝܢ	*	ܢܟܝܢ	ܟܝܢ	ܝܟܝܢ
		SEPARATE FROM THE VERB.				
3 m.	ܗܢܘܢ / ܐܢܘܢ	ܐܢܘܢ			ܗܘܢ	ܝܗܘܢ
3 f.	ܗܢܝܢ / ܐܢܝܢ	ܐܢܝܢ			ܗܝܢ	ܝܗܝܢ

Remarks and Explanations concerning the Table.

I. *The Personal Pronoun.*

The second and third persons have two genders, while the first person is of the common gender. The fem. of the 2 sing., is denoted by ܝ appended to the masc. In the 3 sing. ܗܘ̇ masc. and ܗ̇ܝ fem., are used rather in a demonstrative sense, while ܗܘ̂ masc. and ܗ̄ܝ fem., are used in connection with adjectives and participles rather to designate the present tense. And so in the plur., the first forms given above are used rather substantively as nominatives, and the second as accusatives (comp. § 36). Concerning Linea occultans under ܐ and ܗ of the 1 and 3 sing., see § 12.1.

II. *Suffix Pronouns.*

A. Suffixes of the Verb.

In the suffixes, or abbreviated forms of the separate pronouns, an ancient obsolete form whose characteristic was not ܬ but ܟ, lies at the basis of the 2 sing. and plur. (comp. Gesen. Lehrgeb. 203).

Of the suffixes to verbs, given in the Table, those marked *a*, fall into two classes; the first of which are attached to consonants (with the exception of ܝ) in the forms of the regular verb; and the second mainly to the same forms of Verbs ܠܝ, and in part to the imperat. and fut. of the regular verb. The forms placed between 1 and 2, are common to both.

The suffixes marked *b* are appended to forms with ܘ and ܝ, which then quiesce in ܵ and ܹ. Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with ܝ, and also to the 2 sing. masc. and 3 plur. fem. pret. The forms wanting under *c* are comprised under *a*. On their mode of union, comp. §§ 36, and 37, and the accompanying Tables.

B. Suffixes of Nouns *or* Possessive Pronouns.

The suffixes of the noun (possessive pronouns) are attached, in nouns masc. sing., to the emphatic state (§ 45,) with the

falling away, of ܐ; e. g. ܡܠܟ, emphatic state ܡܠܟܐ, with suff. ܡܠܟܝ. In the plural they coalesce with the ending of the construct state ܝ̈, so that they may be considered as attached to the final consonant of the noun; e.g. construct state ܡܠܟ̈ܝ, with suff. ܡܠܟ̈ܝܟ. Only in the 3 sing. masc. does ܝ pass into ܘ, and in the 3 sing. fem. ܶ is the union vowel. In the noun fem. the suffix with a union vowel is attached to the emphatic state, with the falling away of ܐ, e. g. ܟܬܘܒܬܗ from emphatic state ܟܬܘܒܬܐ. In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. ܟܬܘܒܬܝ from the construct state ܟܬܘܒܬ, plur. ܟܬܘ̈ܒܬܢ from construct state ܟܬܘܒܬ.

Rem.—For the complete union of nouns and suffixes, compare §§ 46—48, and the accompanying Tables.

Besides, the possessive pronoun may be expressed in a separate form from the noun, by means of some form of ܕܝܠ (from ܕ = אֲשֶׁר chald. דִּי and ܠ) with a suffix, thus;

	Plural. FEM.	COMM.	MASC.	*Singular.* FEM.	COMM.	MASC.
1.		ܕܝܠܢ *our.*			ܕܝܠܝ *my.*	
2.	ܕܝܠܟܝܢ		ܕܝܠܟܘܢ *your.*	ܕܝܠܟܝ		ܕܝܠܟ *thy.*
3.	ܕܝܠܗܝܢ		ܕܝܠܗܘܢ *their.*	ܕܝܠܗ *her.*		ܕܝܠܗ *his.*

Rem.—This form, which corresponds with the German *der meinige* (mine)etc. occurring after a suffix to the noun, indicates an emphasis; e. g. ܕܝܠܟ ܘܬܠܡ̈ܝܕܝܟ, *but thy scholars.* Sometimes it signifies *relating to;* e. g. ܕܝܠܟܘܢ *to us.*

C. Suffixes to Particles.

The *Prepositions,* which were in part originally nouns, take suffixes sing. and plur. Singular suffixes are attached

to ܒ *in*, ܠ the sign of the dative, ܠܘܳܬ *to*, ܡܶܢ *from*, ܒܳܬܰܪ and ܒܬܰܪ *after*, ܠܘܳܩܒܰܠ *towards*, *against*, comp. § 15. 2. Plural suffixes are attached to ܒܰܠܚܽܘܕ *aside*, *only*, ܒܠܥܳܕ *without*, ܚܕܳܪ or ܚܕܳܪܰܝ *about*, ܚܠܳܦ *for*, ܥܰܠ *over*, ܒܳܬܰܪ or ܒܬܰܪ *towards*, *after*, ܩܕܳܡ *before*, ܬܚܽܘܬ (ܬܚܶܝܬ before nouns) *under*. The suffix plural fem. occurs with ܡܶܛܽܠ *on account of;* e. g. ܡܶܛܽܠܳܬܗܶܝܢ; with both plural suffixes ܒܰܝܢܰܝ and ܒܰܝܢܳܬ *between*.

Rem.—For the complete union with suffixes, compare the Table belonging to § 52.

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§ 17. *Other Pronouns.*

1. The *Demonstrative Pronoun* is declined as follows :

Plural. F.	C.	M.		*Singular.* F.		M.	
ܗܳܢܶܝܢ		ܗܳܢܽܘܢ	*these.*	ܗܳܕܶܐ	*this.*	(ܗܳܘ)	*this.*
	ܗܳܠܶܝܢ			(ܗܳܕܳܐ)		ܗܳܢܳܐ	
	(ܐܶܠܶܝܢ)						

Rem.—Sometimes, in the sing., the fem. ܗܳܕܶܐ is united with the personal pronoun 3 sing. masc. ܗܽܘ and fem. ܗܝ, forming ܗܳܕܽܘ and ܗܳܕܶܐܗܝ. Sometimes ܗܽܘ and ܗܝ precede; e.g. ܗܽܘ ܗܳܢܳܐ *just this*, ܗܝ ܗܳܕܶܐ *just this*. The Chaldee ܐܶܠܶܝܢ is only used in comparisons; e. g. ܐܰܝܟ ܐܶܠܶܝܢ, or ܐܰܝܟ ܗܳܠܶܝܢ *such*.

2. The *Relative* for all numbers and genders is ܕ, *who*, *which*, *that*, and with the pronouns ܡܰܢ *c.* ܐܰܝܢܳܐ *m.* ܐܰܝܕܳܐ *f.* ܐܰܝܠܶܝܢ pl. *com.* preceding, it becomes interrogative.

Rem.— ܐܰܝܢܳܐ having a relative signification with ܕ following it, is an exception to the general rule.

3. The *Interrogative ;* *a*) for persons of both genders and numbers is ܡܰܢ *who*. It unites with ܗܽܘ following, and

forms ܡܰܢܽܘ and ܐܰܝܢܳܐ masc. *who?* ܐܰܝܕܳܐ fem. *who?* *b*) ܡܳܢܳܐ and ܡܶܢ *what*, refer to things (ܡܳܢܳܐ, ܡܽܘܢ); *c*) ܐܰܝܠܶܝܢ refers to both persons and things.

4. The *Reciprocal* and *Reflexive Pronouns* are formed partly by passives (§ 21. 2. § 22. 2. § 24. 2), or by the nouns ܢܰܦܫܳܐ *soul*, and ܩܢܽܘܡܳܐ *person*, with suffixes appended (comp. the Syntax).

CHAPTER II.

THE VERB.

§ 18. *General View.*

1. The Verb is, as in Hebrew, the most important of the parts of speech, since it lies at the basis of the formation of the others. Verbs may be divided into the three following classes, in so far as new verbal forms are derived from them in accordance with definite laws, or as a noun is to be considered as their stem: *a*) *Primitives*; e. g. ܟܬܰܒ *to write*, ܩܛܰܠ *to kill*; *b*) *Verbal Derivatives* (*Conjugations*); e. g. ܐܰܙܕܶܩ *to justify*, from ܙܕܶܩ; *c*) *Denominatives*, subsequent formations from nouns; e. g. ܥܰܣܰܪ *to tithe*, from ܥܣܰܪ *ten*; ܐܶܦܨܰܚ *to celebrate Easter*, from ܦܶܨܚܳܐ *Easter*.

2. The Stem-form in the 3 sing. masc. pret. consists usually of three radicals (verbum triliterum), and is pronounced as a monosyllable, by the help of ܰ placed over the middle radical in transitive, and ܶ in intransitive verbs.

3. From this are formed the Derivatives or Conjugations, which agree closely with the ground-form in the inflection of persons, and the principal characteristics of mood and tense. Modern grammarians have added a third conjugation, Shaphel, to the two originally derived from the ground-form. The passive is formed by prefixing ܐܶܬ, and has not only a passive but also a reciprocal and reflexive signification.

The Conjugations are as follows ;

	Active.			*Passive.*
1. Peal	ܩܛܠ	*to kill ;**	Ethpeel	ܐܬܩܛܠ
2. Pael	ܩܛܠ	*to murder ;*	Ethpaal	ܐܬܩܛܠ
3. Aphel	ܐܩܛܠ	*to cause to kill ;*	Ethtaphal	ܐܬܬܩܛܠ
4 Shaphel	ܫܩܛܠ	*to cause to kill* (*rare*)	Eshtaphal	ܐܫܬܩܛܠ

Rem.—All verbs do not have the whole of the conjugations; and where Pael and Aphel are found together, there is usually a difference in their signification; e. g. ܝܩܪ *to honor,* ܐܘܩܪ *to be burdensome.*

4. The Syriac, like the other Semitic dialects, has a Preterit and Future. It has, moreover, an Imperative in the passive, and two Participles, an active and a passive, in the active. The Hebrew Infinitive absolute and Infinitive construct are in Syriac united in one form (v. § 19.B.3).

Rem.—The other relations of time are supplied in the following manner; the Present is expressed by the participle with the personal pronoun following; the Imperfect and Pluperfect by ܗܘܐ (הָיָה), the former joined with the participle, the latter with the preterite. The Optative and Subjunctive, are contained in the future, to denote which more explicitly, ܗܘܐ is also frequently used (v. Syntax).

5. Verbs, finally, are divided into two principal classes, *Regular* and *Irregular.* In regular verbs the radical letters remain unchanged, while in irregular verbs, one of the radicals either falls away (*Defective Verbs*), or quiesces (*Quiescent Verbs*) v. § 27.

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1. REGULAR VERBS.

§ 19. *The Inflection of Regular Verbs in General.*

The formation of Verbs, in respect to person, tense, and mood is effected, in general, by uniform laws. The irregular verbs are formed in a different manner, in particular

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*Literally, *he killed,* etc. The infinitive being considered in English the ground-form of the verb, and for the sake of brevity, is uniformly used to represent the Syriac ground form 3 masc. sing.—Tr.

cases only, according to their special laws. It will therefore be most convenient to treat, under the regular verb, of whatever belongs to the universal analogy of the verb.

In the following Tables of the Inflection of Regular and Irregular Verbs, the following signs are used: The radical letters are denoted by *. The vowels which stand immediately over the *, belong to the inflection of transitive verbs; and those vowels which are separated from the * by .... belong to intransitive or guttural verbs, or denote other forms in equal use. Radical letters which have fallen away, are denoted in the Table of Irregular Verbs, § 27 by °. Those which take their place, stand over this sign.

1. TABLE OF PERSONAL INFLECTIONS.

	Preterit.	Future.	Imperat.
Singular.			
3 m.	***	ܢ**ܘ*	
3 f.	***ܬ	ܬ**ܘ*ܝ	
2 m.	***ܬ	ܬ**ܘ*	**ܘ*
2 f.	***ܬܝ	ܬ***ܝܢ	**ܘ*ܝ
1 c.	***ܬ	ܐ**ܘ*	
Plural.			
3 m.	***ܘ	ܢ***ܘܢ	
3 f.	***ܝ ܝܢ	ܢ***ܢ	
2 m.	***ܬܘܢ	ܬ***ܘܢ	**ܘ*ܘ
2 f.	***ܬܝܢ	ܬ***ܢ	**ܘ*ܝܢ
1 c.	***ܢ ܢܢ	ܢ**ܘ*	

II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

Eshtaph.	*Shaphel.*	*Ethtaphal.*	*Aphel.*	*Ethpaal.*	*Pael.*	*Ethpeel.*	*Peal.*	
ܐܫܬ***	ܫ***	ܐܬܬ***	ܐ***	ܐܬ***	***	ܐܬ***	***	*Preter.*
ܢܫܬ***	ܢܫ***	ܢܬܬ***	ܢ***	ܢܬ***	ܢ***	ܢܬ***	ܢ*ܘ**	*Future.*
The remaining	Imperative	like the	Preterit.	ܐܬ***	like Pret	ܐܬ***	*ܘ**	*Imperat*
ܡܫܬ***ܘ	ܡܫ***ܘ	ܡܬܬ***ܘ	ܡ***ܘ	ܡܬ***ܘ	ܡ***ܘ	ܡܬ***ܘ	ܡ***	*Infinit.*
	ܡܫ*** ܐ....		ܡ*** ܐ....		ܡ*** ܐ....		*** } m. ܐ... } f.	*Particip. Act.*
ܡܫܬ*** ܐ....	ܡܫ*** ܐ....	ܡܬܬ*** ܐ....	ܡ*** ܐ....	ܡܬ*** ܐ....	ܡ*** ܐ....	ܡܬ*** ܐ....	**ܝ* } m. ܐ } f.	*Particip. Pass.*

A. *Personal Inflections* (comp. *Table* 1).

The inflection of persons is found in its most simple form in the preterit and imperative, where formative syllables are appended only to the stem (*Afformatives*). In the future the form is more complex, additions being received at the beginning (*Preformatives*), and at the end. The inflection is as follows;

In the 3 sing. pret. the simple verbal stem suffices for the masc.; but in the fem., ܬ, preceded by ܰ (= ַת), is appended and considered as a sign of that gender. The 3 plur., which has a two-fold gender, is distinguished in the masc. by the addition of the plural-sign ܘ, from which the fem. in its simple form is distinguished only by a silent ܝ instead of ܘ. In the same person of the fut. the inquiry into the origin of the preformative ܢ in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the ܢ had its origin in ܝ is opposed by the fact that among the Zabians this preformative exists, while there is no similarity between those two letters. More consideration is probably due to the derivation from ܗܘ and ܗܢܘܢ (comp. § 17). In the plur., the masc., in addition to the preformative ܢ, is distinguished as in the pret., by the plural-sign ܘ with ܢ paragogic, which causes the vowel of the last radical syllable to fall away. And thus the ܢ in the fem. reminds one of the paragogic final syllable נָה in Hebrew. The abbreviated form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing., ܬ masc. and ܬܝ fem. are related to ܐܢܬ masc. and ܐܢܬܝ fem., as ܬܘܢ masc. and ܬܝܢ fem. are to ܐܢܬܘܢ masc. and ܐܢܬܝܢ fem. in the plur. The same is true of the preformative ܬ in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes ܝ final and ܢ paragogic, with a like influence upon the vowel of the preceding radical syllable. In the plur. the 2 pers. shares with the 3 pers., this same character at the end. In the 1 sing. pret. the original form of the ܬ with ܶ = תִי preceding, has not been shown. But in the plur. ܢ and ܢܢ, as well as ܐ before the

1 sing. and ܢ before the 1 plur. fut. refer us the more definitely back to ܐܢܐ and ܚܢܢ. Here too it should be noticed that the 1 plur. fut. is distinguished from the 3 sing. masc. which has the same form, by Ribui.

The preformatives of the fut. uniformly take ◌ܶ except in Pael and Shaphel, where (with the exception of the 1. sing.) they are vacant, and in Aphel, where they take ◌ܰ.

The imperative coincides with the future in respect to formatives at the end, except that the paragogic ܢ in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign ܝ, and the latter in the plural sign ܘ. In both cases in Peal, ܘ̇ is retained as the vowel of the radical syllable. Finally the fem. plur. ends with ܶܢ and the vowel of the final syllable is retained.

B. *Inflection of the Tenses and Moods* (*comp. Table* 11).

1. With the preterit (the characteristics of which are more specifically given in Table 11. and the section following), the imperative most nearly coincides. The imperat. Peal receives, in Verbs Med. A, between the second and third radicals, ܘ quiescing in ◌ܶ; but in Verbs Med. E. and 3 Gutt. the middle radical takes ◌ܰ. All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., Linea occultans stands under the middle radical with ◌ܰ preceding.

Rem.—The same holds good in respect to the imperatives Ethta. and Eshta., if Linea occultans be admitted in them

2. The future is formed from the imperative by prefixing ܢ. In Aphel the characteristic falls away, and in passives ܐ of the formative syllable ܐܬ. In Ethpe. and Ethpa. after the rejection of Linea occultans, the vowels of the preterite re-appear.

3. The infinitives (of which the simple form denotes the gerund in *do* or the absolute state, but with ܠ prefixed denotes the construct state) are formed from the preterites by prefixing ܡ. They end (excepting in the Peal, where they coincide precisely with the preterit) in ܘ̇, and in the apoco-

pate feminine form, in ܬܳ, changing the vowel of the last syllable of the preterit into ـِ.

4. The participles are formed from the preterit as follows ;—in peal, active form, the first radical takes ـَ, and the second ـِ ; in the passive form ـِܝ is inserted between the last two radicals. In the other conjugations ܡ is prefixed, and ـِ, in the second syllable of the active form, is changed, in passives, into ـَ. But this distinction appears only in the absolute state of the masc., and even here is lost in verbs 3 Gutt., ܪ, and ܗ, the active form of which likewise takes ـَ.

5. The preformatives of the fut., infin., and part., mostly take ـِ; but in Aphel they take ـَ, rejecting the ܐ according to No. 2; and in Pael and Shaphel they are without a vowel.

Rem.—For the reciprocal use of these twoTables, which suffice for the complete formation of the regular verb, it is to be remarked; that Table I. contains the personal inflection of Peal. The forms in Table II. in the inflection according to Table I., retain their characteristic vowels, and merely take from Table I. the afformatives with the vowels thereto belonging. Where, in pret. Peal, the vowel of the stem falls away, the remaining preterits also lose the vowel of the last radical syllable ; but Ethpe. takes ـَ over the first radical,where this has ـِ in Peal.* In the fut. the vowel of the last radical syllable is uniformly lost where ܳ falls away in Peal, except that in this case also in Ethpe.the first radical takes ـَ. In imperatives the vowel of the last radical syllable is retained, as ܳ is retained in the imperat. Peal.

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§ 20.

A. The ground form Peal — its Formation and Signification.

1. The usual form of Peal is ܩܛܰܠ (*transitive verb med. A*). Besides this the form with ـِ (*med. E*) is always used

*The inflection of the different persons in the preterit should be noticed in order to perceive the verification of this remark. Tr.

for *intransitives;* e. g. ܝܬܶܒ *to sit*, ܩܪܶܒ *to be near*. To this class also belong *Verbs* ܠܐ which throw back — upon the first radical; e. g. ܟܐܶܒ *to feel pain*, or *derivatives* of Hebrew Verbs עו; e. g. ܛܐܶܒ = טוב. The form Med. O. still appears in the Verb ܩܦܘܣ *to shudder*.

Rem.—With the inflection of Verbs Med.A. agree those with 3 rad. ܗ; e. g. ܫܡܗ *to name*, ܬܡܗ *to admire*. Verbs Med. E. retain —, when in Verbs Med. A. — stands in the radical syllable. In respect to the forms of the 3 plur. fem. pret. ܩܛܠܝܢ, ܩܛܠܶܝܢ and ܩܛܠܶܢ adduced by Buxtorf, the first is found only in Verbs ܠܐ and the second seems to have originated from crasis with the affix ܗܶܝܢ. There are instances to be found, though rare, in which — is placed over the third radical in the 1 plur. ܩܛܰܠܢ. The apocopate form of the infinitive with ܘ is also sometimes found in Peal; e.g. Luke ix. 33. ܠܡܶܬܪܒܘ. In the imperat.plur.masc. with ܢ paragogic, ܘ final quiesces in —; e.g. ܩܛܘܠܘܢ. Besides the 2 plur.fem.with ܝܢ, Amira (p. 300) adduces another form,viz: ܩܛܘܠܝܢ. The imperat.of Verbs Med. E.takes — instead of ܘ; though the transitive form with ܘ is also found; e.g. ܩܪܘܒ from ܩܪܶܒ. Sometimes another form with — occurs; e. g. Rom. xiii. 3. ܨܒܝ. More rarely the vowel of the imperat. differs from that of the fut. as in the Verb ܐܙܰܠ, fut. ܢܐܙܶܠ, imperat. ܙܶܠ. Not only the imperat. but the fut. of Verbs Med.E. and of those having the third rad. a guttural, take —; e.g. ܢܶܫܡܰܥ. In the fut. 3 sing. fem. the form with ܝ attached is more frequent. Also a form of the fut. with —; e. g. ܢܶܠܒܶܫ together with ܢܶܠܒܰܫ. Instead of the part. act. ܩܳܛܶܠ, the participial noun of the form ܩܳܛܘܿܠ, emphatic state ܩܳܛܘܿܠܳܐ, is often used. In the part. act. the emphatic state masc. and the absol. fem. are alike; e. g. ܩܳܛܠܳܐ. The active form ܫܳܚܶܢ (Mark xiv. 67), in immediate connection with ܫܚܶܢ (verse 54), is perhaps to be regarded as an error in transcribing. The passive form is always fully written; in intransitive verbs, the first radical sometimes takes —. Passive intransitives occasionally occur in

an active sense, sometimes derived from transitives; e. g. ܛܥܝܢ *bearing*, ܐܚܝܕ *holding*.

To the inflection of the participle belongs also the idiom by which the present tense is expressed by abbreviated personal pronouns, appended, like afformatives, to the participle. But this formation occurs only in the 2 sing. and the 1 and 2. plur. masc. and fem., and is as follows:

Participle Passive. FEM.	COMM.	MASC.	*Participle Active.* FEM.	COMM.	MASC.	
ܩܛܝܠܬܝ		ܩܛܝܠܬ	ܩܛܠܬܝ		ܩܛܠܬ	2 *Sing.*
	ܩܛܝܠܝܢܢ			ܩܛܠܝܢܢ		1 *Plur.*
ܩܛܝܠܬܝܢ		ܩܛܝܠܬܘܢ	ܩܛܠܬܝܢ		ܩܛܠܬܘܢ	2 *Plur*

2. From the preceding remarks it appears that the signification of Peal may be transitive or intransitive. Sometimes we find both forms in the same verb. In some cases there is no difference of signification; e. g. ܠܥܣ and ܠܥܣ *to chew;* and in other cases there is a difference in signification; e.g. ܦܠܓ *to divide,* ܦܠܓ *to be divided.*

B. Derivative Conjugations.

§ 21. *Ethpeel.*

1. The characteristic of this conjugation, as in the other passives, is the formative syllable ܐܬ and the vowel — or in Verbs 3 Rad. Gutt. _, in the last syllable (vid. Amira, p. 278). The passive conjugations are distinguished from each other generally by the vowels over the radical letters, or by the addition of ܬ (*Ethta.*) or by the insertion of ܫ (*Eshta.*).

Rem.—Upon the transposition of the sibilants with ܬ see § 12. 2. The first radical takes _ in the 3 sing. fem. and 1 sing. pret., in all of the imperat., in the 2 sing. fem. and 2 and 3 plur. masc. and fem.

of the future, and finally in the part. excepting the absolute state masc. According to others ـَ is used, but only in Verbs ܦܐ even when ܐ falls away; e. g. Acts. xx. 27. ܐܬܐܟܠ; ܐܬܟܠ. This usage however is confirmed neither by examples nor by Amira. The 3 sing. fem. and 1 sing. pret. the imperatives, 2 sing. fem. and 2 and 3 plur. masc. and fem. of the fut. and the part. excepting the absolute masc. cannot be distinguished, according to Lud. de Dieu p. 217, from the same persons of Ethpa. excepting when the first radical is an aspirate, which, in Ethpa. becomes hardened. The passive form ܐܬܩܛܠ is not mentioned by Amira. In the Verb ܛܦܫ, in Ethpe., ܝ is inserted between the two final radical letters. The infinitive however is excepted; e.g. pret. ܐܬܛܦܝܫ; infinit. ܡܬܛܦܫܘ.

2. The signification of *Ethpe.* is; *a*) *passive of Peal;* e.g. ܐܬܩܛܠ; *b*) *reflexive;* e. g. ܐܬܚܫܒ *to reflect by or upon ones self;* *c*) = *Peal* in intransitive verbs; e. g. ܗܦܟ and ܐܬܗܦܟ *to return;* *d*) sometimes *Ethpe.* is passive of *Aph.*; e.g. ܐܬܥܛܠܡ *to be embarrassed,* from ܐܥܛܠܡ.

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§ 22. *Pael and Ethpaal.*

1. Both of these conjugations are characterized by ـَ in the penultimate, and ـِ, in Pa., in the ultimate syllable. The vowel is changed into ـَ, in Verbs 3 Rad. Gutt. or ܪ, as it is in the passive. The preformative ܐ of the 1 sing. fut. Pa. alone takes ـَ (comp. § 19. A. and B. 5). The imperat. Ethpa. with Linea. occultans and the part. fem. Ethpa. are like the same forms in Ethpe.

Rem.—The passive form ܐܬܩܛܠ does not occur in Amira. It is rejected also by *Buxtorf.* Amira remarks, p. 339, that in ܐܬܪܚܡ, the second radical takes ـَ only in the imperat. (vid. Matt. ix. 27). Concerning the part. act. and pass. in Pa. vid. § 19. B.4. The form ܡܪܝܡܘ (Mark. x. 16) in pret. Pa. must be considered as an incorrect mode of writing, since ܡܪܝܡ (verse 32) is a participial noun.

2. The signification of Pa. is; a) *causative;* e. g. ܕܰܚܶܠ *to cause to be afraid,* from ܕܚܶܠ *to fear;* b) *intensive;* e.g. ܛܰܠܶܡ *to overwhelm* from ܛܠܰܡ *to press;* c) = Pe.; e.g. ܢܰܫܶܩ and ܢܫܰܩ *to kiss;* d) *to hold forth, to declare;* e. g. ܙܰܕܶܩ *to pronounce just.* The signification of Ethpa. is; a) *passive* of Pael; e. g. ܐܶܬ݂ܩܰܛܰܠ *to be murdered;* b) *reciprocal;* e. g. ܐܶܬ݂ܕܰܡܰܪ *to wonder within one's self;* c) = Peal; e. g. ܐܶܬ݂ܢܰܟܰܦ *to be made to blush,* i. e. *to blush* = ܢܟܶܦ.

§ 23. *Aphel and Ethtaphal.*

1. Aphel is characterized by ܐ placed before the stem, which quiesces in ܰ. After the preformatives of the fut., infinit. and part., ܐ falls away, and its vowel falls back upon the preformative. ܶ occurs in the second syllable, and, only in Verbs 3 Rad. Gutt. and ܪ, is ܰ found in that syllable. In the passive, to compensate for the loss of the characteristic ܐ of Aph., ܬ mit ܰ is inserted between the stem and the formative syllable of the passive ܐܬ. The final radical syllable takes ܰ; e.g. ܐܶܬ݁ܬ݁ܰܩܛܰܠ.

Rem.—The characteristic ܐ of Aph. is retained after the preformative, in verbs, which lose a radical letter; e.g. ܡܰܝܬܶܐ from ܐܬܳܐ. Under the same rule should be placed Verbs ܦܐ; e. g. ܢܳܐܟ݂ܘܽܠ or ܢܳܐܡܰܪ. But the Verbs ܐܶܫܟܰܚ *to be able,* and ܐܶܫܬܺܝ *to drink,* do not belong here, since ܶ already re-appears over ܐ. They are rather forms of Pe. with ܐ prosthetic, as is also shown by their further formation; e.g. fut. ܢܶܫܟܰܚ, infinit. ܡܶܫܟܰܚܘ (comp. § 20.Rem.), part. P. ܡܶܫܟܰܚ, and the passive ܐܶܫܬܟܰܚ. In respect to the participles of Aphel the same rule holds good as in § 22.1. Rem. compared with §19. B. 4. *Buxtorf* and others do not recognize the passive. Lud. de Dieu p. 238, approves of the abridged imperat. with Lin. occult.

ܐܬܬܩܛܠ. Later Grammarians however doubt the correctness of this form (Comp. § 8. Rem.).

2. The signification of Aphel is ; *a*) *causative* as in Pael ; e. g. ܐܩܪܒ *to bring forward ;* and then it frequently takes two accusatives ; e. g. ܐܠܒܫ *to cause to put on* (something upon some one) ; *b*) *imperative* or *permissive ;* e. g. ܐܪܟܒ *to suffer to mount a horse ;* *c*) *intransitive ;* e. g. ܐܡܚܠ *to be weak ;* *d*) = *Pael ;* e. g. ܕܚܠ and ܐܕܚܠ *to frighten.* The passive has either the passive signification of Aphel or coincides with Pe.; e.g. ܬܒ *to dwell,* ܐܬܬܬܒ *to keep house.*

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§ 24. *Shaphel and Eshtaphal.*

I. Shaphel is one of the conjugations, admitted into the paradigm at a later period (§ 18. 3). Its characteristic is ܫ with ܲ prefixed to the stem, and ܸ in the last syllable. In inflection it coincides with Aphel. In the passive (Eshtaphal) occurs the transposition of ܫ and ܬ and ܲ appears in the last syllable. The preformative of Shaphel, like that of Pael, takes ܸ only in the 1 sing. fut.

Rem.—In verbs which lose a radical letter, this conjugation sometimes furnishes a new stem ; e. g. ܫܚܡ *to be black,* from ܫܘܚܡ, Shaph. of ܚܡܡ. The same is true in Eshtaphal. Thus ܐܫܬܘܕܝ furnishes the new quadriliteral ܐܫܬܕܪ.

2. The signification of these two conjugations is similar to that of Aph. and Ethtaphal. Shaphel is, in the examples still extant ; *a*) *causative ;* e. g. ܫܪܓܠ *to let fall* ; *b*) *intensive ;* e. g. ܫܚܠܦ *to exchange,* from ܚܠܦ *to change.* Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e.g. ܐܫܬܪܓܠ *to err, to sin.*

§ 25. *Conjugations occasionally used and Quadriliteral Verbs.*

The occasional conjugations (vid. Agrell in Otiolis Syr. p. 28 sq.) are similar to Pa. and Aph. and take, for the most part, their signification. They are also to be considered as quadriliterals. To verbs, which take the initial, prosthetic letters ܡ, ܫ, ܬ, and are,

A. similar to Aphel, belong; *a*) Maphel, ܡܰܣܟܶܢ *to make poor*, pass. ܐܶܬܡܰܣܟܰܢ *to become poor;* *b*) Saphel, ܫܰܪܗܶܒ *to permit to hasten* and *to hasten* = ܐܰܪܗܶܒ, pass. ܐܶܫܬܰܥܠܰܠ *to persecute;* *c*) Thaphel, ܬܰܠܡܶܕ *to teach.*

Rem.—For ܗܰܝܡܶܢ (ܐܰܝܡܶܢ vid. § 23. Rem.) no special form can be assumed, as similar examples do not occur.

B. Similar to Pael are those conjugations which insert ܝ, ܡ, ܪ, ܘ, after the first radical viz.; *a*) Pauel = Poel, usually transitive; e. g. ܦܘܰܙܰܙ *to chew the cud,* pass. ܐܶܬܦܘܰܙܰܙ *to become divided;* *b*) Paiel, transitive; e. g. ܣܰܝܒܰܪ *to suffer;* *c*) Pamel; e.g. ܢܰܡܣܶܟ *to remain:* *d*) Parel; ܦܰܪܟܶܠ *to dance,* pass. ܐܶܬܦܰܪܣܰܡ *to be cut off.*

C. Not very different from the last are also the quadriliteral verbs with prosthetic ܫ and final ܢ, viz.; *a*) Pali = Pael; e. g. ܫܰܥܒܶܕ *to domesticate,* pass. ܐܶܫܬܰܥܒܶܕ *to converse with one;* *b*) Palen, ܪܰܫܢܶܢ *to be master,* pass. ܐܶܬܪܰܫܢܰܢ *to make one a master.*

D. Here belong quadriliterals with a radical doubled = Pilel and Pilpel; *a*) Palel = Pael; e. g. ܫܰܥܒܶܕ *to reduce to slavery;* *b*) Pealel with its pass. ܐܶܬܚܰܠܡܰܠ *to dream,* and finally; *c*) Palpel (in Verbs ܥܥ); e. g. ܡܰܣܡܶܣ *to heal,* pass. ܐܶܬܪܰܥܪܰܥ *to be broken.*

Rem.—Those verbs, which are compounded of two ground forms, also belong here; e. g. ܐܶܬܟܡܰܪܡܰܪ *to blush,* from ܟܡܰܪ and ܡܰܪ. In quadriliterals formed from the Greek (e.g. ܦܰܣܩܶܦ *to elect a Bishop*).

a letter of the ground form frequently falls away; e. g. ܦܰܛܪܶܟ݂ *to appoint as Patriarch.*

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§ 26. *Verbs with Gutturals.*

Since the peculiarities of Guttural Verbs, are not marked in Syriac, as in Hebrew, either by Daghesh forte or Sheva, the irregularities in verbs of which the first and second radicals are gutturals are entirely wanting; and those only, of which the third radical is a guttural or ܪ, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs ܦܐ, ܥܐ, and ܠܐ compare §§ 28, 30, 32). For more convenient reference, these cases of deviation are here brought together. These verbs take; 1) in the fut. and imperat. Peal, ܰ instead of ܳ; e. g., fut. ܢܶܥܒܰܪ; imperat. ܥܒܰܪ; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the ܶ of the last syllable for ܰ; e. g. part. act. Peal, ܐܳܡܰܪ; pret. Ethpe. ܐܶܬ݂ܐܡܰܪ, fut. ܢܶܬ݂ܐܡܰܪ; Pa. pret. ܥܰܒܰܪ, fut. ܢܥܰܒܰܪ, imperat. ܥܰܒܰܪ, part. act. & pass. ܡܥܰܒܰܪ; Aph. Pret. ܐܰܘܕܰܥ, fut. ܢܰܘܕܰܥ, imperat. ܐܰܘܕܰܥ, part. act. and pass. ܡܰܘܕܰܥ.

Rem.—In the same manner in Pa. and Ethpa. are formed the following; ܒܰܝܶܐ *to console,* ܛܰܢܶܦ *to soil,* ܛܰܘܶܐ *to defile,* and ܐܶܬ݂ܨܰܒܰܬ *to be adorned* (comp. § 13. 1. Rem).

II. Irregular Verbs.

§ 27. *General View.*

1. Under *Irregular Verbs,* are to be comprehended, those in which there is a change in respect to one of the three letters of the ground form. Such letter either *quiesces* or *falls away* (*Quiescent and Defective Verbs*). A verb in which two let-

ters of the ground form are changed is said to be doubly anomalous (*Verbum dupliciter imperfectum*).

2. The *Quiescent Verbs* are the following; verbs with 1. rad. Olaph (ܦܐ), ܐܟܠ; 1. rad. Jud (ܦܝ), ܝܠܶܕ; med. rad. Olaph (ܥܐ), ܫܐܶܠ; med. rad. Vau and Jud (ܥܘ, ܥܝ) ܩܳܡ (ܩܘܡ), ܕܳܢ; and 3 rad. Olaph (ܠܐ) ܓܠܐ.

To defective verbs belong those with 1. rad. Nun (ܦܢ); e.g. ܢܦܰܩ, and med. rad. doubled (ܥܥ); e.g. ܕܩܩ.

Rem.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb ܦܥܠ (= פעל), by which the variations affecting the radical letters of irregular verbs are kept in view.

Verbs ܢ ; ܝ. § 32.

Part. Pe.	Imperat. Pa.	Fut. Pe.	Pret. Pe.	
***	***	ܢ***	***	ܐ ... ܝ } 1.
Part. P. Pa.	**Imperat. Pe.**	**Infin. Aph.**	**Pret. Ethpe.**	
ܡ**o	o***	ܡ**o ܘ	ܐܬ**o	
3Pl.f.Fu.Pe.	**2Pl.f.Imp.Pe.**	**3f.S.Pr.Pa.**	**3f.S.Pr.Pe.**	2.A.
ܢ**o ܢ	**o ܝܢ	**o ܬ	**o ܬ	a.
2S.f.Pr.Pa.	**2Pl.f.Pr.Pe.**	**2m.S.Pr.Pe.**	**1S.Pr.Pe.**	
**o ܬܝ	**o ܬܝܢ	**o ܬ	**o ܬ	b.
3Pl.m.Fu.Pe	**2S.f.Fut.Pa.**	**3m.Pl.Pr.Pe.**	**3f.S.Pr.Pe.**	2.B.
ܢ**o ܢ	ܬ**o ܝܢ	**o	S. A. a.	

Verbs ܐ ;

Pret. Aph.	Imp. Pe.
ܐ***	***
Part.Pass.	**Imperat.**
ܡܬ***	ܐܬ***
Fut.Ethpa.	**Pr. Ethpe.**
ܢܬ***	ܐܬ***

Verbs ܥܘ and ܥܝ;

Par.Act.Pe.	Pret. Pa.
* ܐo*	* o*
Pr. Ethta.	**2S.m.Fut.**
ܐܬܬ*o*	ܬܬ*o*
Part. Pass.	**Infinit.**
ܡ*o*	ܡ*o*ܘ

Verbs ܥܥ;

Par.Act.Pe.	Pr. Ethta.
ܐo	ܐܬܬ* * (*)
Pr. Ethpa.	**Pret. Pa.**
ܐܬ***	***

ܚܳܛܳܐ. § 30.			Verbs ܗܳܘܳܐ ; ܐܰܘܠܶܕ. § 28.				
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.	
* * * ܢ	* * *	1.	* * * ܐܬ	* * * ܢ	* ܘ * *	* * *	1.
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.	
* * * ܬܢ	* * * ܐܬ	2.	ܘ * * ܘ ܡ	* * ܘ ܢ	(* ܘ * ܘ ܬ)	* ܘ * ܘ	2.
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret.Shaph.	Pret. Ethtap.	Pret.Aph.	
* * * ܢ	* * *	3.	* * ܘ ܐܫܬ	* * ܘ ܫ	* * ܘ ܐܬܬ	* * ܘ ܐ	3.
ܦܰܘܶܩ, ܦܰܘܳܩ. § 31.			Verbs ܩܳܡ ; ܐܶܬܢܚ. § 29.				
Part. P.Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.	
* ܘ *	* ܘ *	1.	ܬ * * *	* * * ܐܬ	* * *	* * *	1.
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.	
* ܘ * ܬܬܢ	* ܘ * ܐܬܬ	2.	S. I.	* * ܘ ܐ	* * ܘ ܡ	* * ܘ ܢ	2.
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret.Shaph.	Pret. Ethta.	Pret.Aph.	
* ܘ * ܢ	* ܘ * ܐ	3.	* * ܘ ܐܫܬ	* * ܘ ܫ	* * ܘ ܐܬܬ	* * ܘ ܐ	3.
ܢܳܣܶܒ. § 34.			Verbs ܩܢܳܐ ; ܢܦܰܩ. § 33.				
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.	
(*) * * ܐ	(*) * *	1.	* * ܘ ܢ	* * ܘ ܐ	* * ܘ ܡ	* ܘ * ܘ ܢ	
Pr. Ethpe.	Part. P. Pe.						
* * * ܐܬ	* ܫ * *	2.					

A. Quiescent Verbs.

§ 28. *Verbs 1 rad. Olaph quiescent* (ܦܐ) ܐܟܠ *to eat.*

The following are the irregularities of these verbs.

1. In the Pret. Peal, where, in the regular verb, the first radical has no vowel, ܐ takes ܰ, but in the imperat. and part. pass., it takes ܶ; e. g. ܐܟܘܠ, ܐܟܝܠ. If the preformative or characteristic consonant of the conjugation be without a vowel, the vowel of ܐ falls back upon it; e. g. fut. Pa. ܢܐܟܠ; pret. Ethpe. ܐܬܐܟܠ.

Rem.—In the fut. and infinit. Pe. the preformative takes ܰ, in the verbs ܐܡܪ, ܐܟܠ, ܐܙܠ, ܐܠܦ, ܐܦܐ, ܐܘܐ, ܐܡܢ, ܐܪܐ; e.g. ܢܐܟܘܠ, ܡܐܟܠ. But ܶ is used in the verbs ܐܚܕ, ܐܙܠ, ܐܠܦ, ܐܚܒ, ܐܦܐ, ܐܕܡ; e. g. ܢܐܦܐ, ܡܐܦܐ. Both of these forms are found in ܐܬܐ. It should further be remarked that the first class of verbs mentioned above, form the fut. and imperat. Pe. like transitives with ܘ, excepting Verbs 3 rad. Gutt. or ܪ, and the second class form them like intransitives with ܰ. Lud. de Dieu (p. 265), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with ܰ and ܶ, although the form ܠܡܐܟܠ is found in I Cor. x. 27; but the fut. of it is not found with ܘ. Also the correctness of ܬܐܟܠܘܢ in 1 Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret. ܐܟܠܝܢ and ܐܟܠܝܢ are not approved. The vowel ܶ is sometimes found in the part. pass. Pe. of the regular verb (§20.1.Rem.). In the passives Ethpe. and Ethpa. of the Verb ܐܡܪ, ܐ is assimilated to the preceding ܬ; e. g. ܐܬܬܡܪ. This formation is also found in some other verbs varying little from regular verbs; e. g. ܐܬܬܟܠ and ܐܬܐܟܠ.

2. The radical ܐ usually falls away in the 1 sing. fut. Pe.; e. g. ܐܟܘܠ *I will eat,* ܐܡܪ *I will speak.* ܐ does not so often fall away in the other persons. The same peculiarity exists in the infinit. fut. and part. Pa., and the vowel is thrown back upon the preformative; e. g. ܢܟܠ and ܢܐܟܠ.

Rem.—The Verbs ܐܶܙܰܠ *to go away* and ܐܶܬܳܐ *to come*, lose ܐ in the imperat., and form ;

ܙܶܠ، ܙܶܠܝ، ܙܶܠܘ، ܙܶܠܶܝܢ

ܬܳܐ، ܬܳܝ، ܬܳܘ، ܬܳܝܶܝܢ

3. In Aphel and Shaphel with their passives, ܐ is changed into ܘ, and, with the preceding ܰ, forms *au ;* e. g. ܐܰܘܟܶܠ, ܡܰܘܟܶܠ.

Rem.—In two verbs ܐ is changed into ܝ, viz: ܐܶܬܳܐ, Aph. ܐܰܝܬܺܝ, imperat. ܐܰܝܬܳܐ, fut. ܢܰܝܬܶܐ, infinit. ܡܰܝܬܳܝܘ, part. ܡܰܝܬܶܐ. (ܐܡܢ, Aph. ܗܰܝܡܶܢ = הֶאֱמִין). For this reason ܐܠܦ and ܝܠܦ *to learn*, are sometimes found together.

General Remarks.

The Verb ܐܙܠ (according. to § 12.1; § 15.2) should be noticed in the following persons ; pret. 3 fem. and 1 sing. ܐܶܙܠܰܬ ܐܶܙܠܶܬ ; fut. 2 fem.sing. and 2 and 3 plur. ܬܶܐܙܠܺܝܢ، ܢܶܐܙܠܘܢ, etc.; part.fem.sing. ܐܳܙܠܳܐ and plur.masc. and fem. ܐܳܙܠܺܝܢ، ܐܳܙܠܳܢ. In the signification, *to be of use, to profit*, it is formed regularly. Verbs which commence with ܗ, like Verbs ܦܐ, assume the vowel and throw it back upon ܢ, but do not, like those, reject or change it, although this latter occurs in the Galilean dialect, which had but a single character for the two gutturals (comp. § 1. Rem. 1).

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§ 29. *Verbs with* 1 *Rad. Yud* (ܦܝ) ܝܺܠܶܕ *to bring forth.*

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take ܰ in the ultimate syllable (excepting Verbs 3 Rad. Gutt.);

e. g. ܝܠܶܕ (ܝܕܰܥ). If ܝ, the first radical, be without a vowel, as is usually the case (in pret., imperat., part. pass. Pe.), it quiesces in ◌ܺ. In the fut. and infinit. Pe. the vowel ◌ܺ falls back upon the vowelless preformative; e. g. ܢܺܐܪܰܬ, ܡܺܐܪܰܬ. So too in Ethpe., ◌ܺ falls back upon ܬ; e. g. ܐܶܬܺܝܠܶܕ. But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e.g. ܝܶܠܕܰܬ.

Rem.—In the part. pass. Pe., besides the regular form, one with ◌ܰ appears; e. g. ܝܰܠܺܝܦ. Only ܝܗܒ takes ◌ܰ; but where the regular verb takes ◌ܶ over the first radical, ◌ܰ, with Linea occultans under ܗ, falls away; e.g. ܝܰܗܒܶܬ. Lin. occultans with ◌ܰ appears in the 3 fem. and 1 sing. pret. with a suffix attached; e.g. ܝܰܗܒܰܬܶܗ *she has given him* (ܝܰܗܒܶܬ). In 3 plur. masc. and fem. under similar circumstances, Lin. occult. falls away; e. g. ܝܰܗܒܽܘܗܝ *they have given him* (ܝܰܗܒܽܘ).

2. In the fut. and imperat. Pe. the second syllable takes ◌ܰ. In the fut. and infinit. Pe. this class of verbs is similar to Verbs ܦܐ, and changes ܝ into ܐ which quiesces in ◌ܺ (vid. 1. above). But in the 1 sing. fut. ܝ falls away; e. g. ܐܺܠܰܦ. The imperat. on the contrary retains ܝ; e. g. ܝܺܠܰܦ.

Rem.—ܝܕܰܥ and ܝܗܒ follow the inflection of Verbs ܦܢ (§ 33); e. g. imperat. ܕܰܥ and ܗܰܒ, fut. ܢܶܕܰܥ and ܢܶܬܶܠ, infinit. ܡܶܕܰܥ and ܡܶܬܰܠ. In like manner ܗܰܒ imperat. from ܝܗܒ follows the same rule.

3. In Aph. and Shaph. with their passives ܝ is changed into ܘ (vid. Verbs ܦܐ, § 28. 3); e.g. ܐܰܘܠܶܕ, ܡܰܘܕܰܥ.

Rem.—ܝ is retained in ܐܰܝܠܶܠ and ܐܰܝܢܶܩ; still it should scarcely be considered as an irregularity, since from ܝܠܠ appear Pa. ܝܰܠܶܠ, Ethpa. ܐܶܬܝܰܠܰܠ.

§ 30. *Verbs Med. Olaph quiescent* (ܦܐ) ܫܐܠ *to ask.*

The irregularities of these verbs occur only in Pe., Ethpe., and Pa. with its passive.

1. Peal. In the pret. ܐ quiesces in ◌ܶ and the latter falls back from ܐ upon the first radical; e. g. ܫܐܠ; but when ܒ is the third radical, it quiesces in ◌ standing before ܐ; e. g. ܕܐܒ. The vowel ◌ appears in Aph.; e.g. ܐܫܐܠ. In the imperat. and fut. Pe. ܐ quiesces in ◌; e.g. ܫܐܠ, ܢܫܐܠ.

2. In Ethpe., besides the regular form ܐܬܛܐܒ, ◌ is sometimes inserted after ܬ; e. g. ܐܬܛܐܒ.

Rem.—In both cases metathesis of ܐ takes place; also a duplication of it; e.g. ܬܐܡܐ, ܬܐܡܪ and ܬܐܡܐ; Ethpe. ܐܬܐܡܪ and ܐܬܐܡܪ.

3. In Pa. and Ethpa. ܐ is generally changed into ܝ; e.g., ܬܝܡ and ܐܬܬܝܡ. The other verbs retain ܐ; e. g. ܐܟܐܒ.

Rem.——Both forms are found from ܙܐܢ (ܐܙܐܢ and ܐܙܝܢ).

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§ 31. *Verbs Med. Rad. Vau and Yud quiescent*

(ܥܘ *and* ܥܝ) ܩܡ (ܩܘܡ) *to stand up,* ܡܝܬ *to die.*

The verbs whose middle radical letter is ܘ or ܝ, and whose grammatical structure generally agrees with that of the regular verb, differ from the same in the following cases:

1. In the pret. and infinit. Pe. of Verbs ܥܘ, the vowel ◌ appears in place of ܘ, which is dropped; e. g. ܩܡ, ܡܩܡ. In the part. pass. Pe., and in the other conjugations generally, ܘ is changed into ܝ, and quiesces in ◌ in the part. P., Pe., Ethpe., Aph. and Ethtaph.; e. g. ܩܝܡ, ܐܬܬܩܝܡ, ܐܩܝܡ.

On the contrary, ܝ is movable in Pa. and Ethpa; e. g. ܩܰܝܶܡ, ܐܶܬܩܰܝܰܡ. In the part.act. masc. of Pe., ܐ (=y, vid. §1. Rem. 4), which has arisen from ܘ, goes over in the other inflections into ܝ; e. g. ܩܳܐܶܡ masc., ܩܳܝܡܳܐ fem. Only in the imperat. and fut. Pe., ܘ remains and quiesces in ܽ; e.g. ܢܩܽܘܡ, in which cases, as well as in the pret. (in Verbs ܥ̈ܝ), ܝ appears and quiesces in ܺ; e. g. ܣܺܝܡ, ܢܣܺܝܡ. Finally the preformatives of the fut. Pe. have no vowel, except the 1 sing., which takes ܶ over ܐ; e. g. ܐܶܩܽܘܡ.

Rem.—In Pe., Ethpe., Aph., and Eshta., verbs of this class, which are at the same time ܠ̈ܐ (§ 32), as ܠܘܳܐ and some others which can be referred to no particular species, as ܪܘܰܚ, ܗܘܳܐ, retain ܘ movable. Some are inflected in both ways, but with a different signification; e. g. ܙܘܰܪ *to take a handful*, Aph. ܐܰܙܺܝܪ *to deviate from the way.* The Verb ܡܳܬ, contrary to the rule, takes ܝ in the fut. and imperat. But ܣܺܝܡ follows the inflection of ܥ̈ܘ Verbs; e.g. fut. ܢܣܽܘܡ. The imperat. of ܚܳܣ *to spare*, takes ܳ (ܚܳܣ), with the signification, *far be it.* In some manuscripts ܶ is found in the preformatives of the fut. and in the infinit. Pe., which manner of writing was received by the ancient grammarians, and which, as is testified by Amira, p. 311, the Mandæans used on account of metre (vid. *Lud. de Dieu* p. 292).

2. In Ethpe. ܬ of the formative syllable ܐܶܬ is doubled; e. g. ܐܶܬܬܩܺܝܡ. By this, the transposition of the sibilants does not occur; e. g. ܐܶܬܬܙܺܝܥ. When three ܬ come together in the 3 sing. fem. and 2 sing. and plur. masc. and fem. fut., one ܬ is omitted; e. g. ܬܶܬܩܺܝܡ. The occurrence of three ܬ together is unavoidable only when the verb itself begins with ܬ, in which case four ܬ would properly come in succession; e. g. ܬܬܬܟܠܽܘܢ Ps. lxii. 10, from ܬܟܰܠ. Ethtaph. differs from Ethpe. merely in signification; e. g. ܐܶܬܬܪܺܝܡ Ethpe. *to raise one's self,* Ethtaph. *to be taken away.*

Rem.—ܐܶܬܬܦܺܝܣ *to be convinced,* Ethtaph. from ܐܰܦܺܝܣ, is usually written ܐܶܬܬܦܺܝܣ.

3. In Aph. the preformatives of the fut., infinit., and part., lose the characteristic ـܰ, excepting the 1 sing. fut.; e. g. ܐܰܦܩܶܕ. The part. pass., contrary to the analogy of other part. passives, changes ـܶ into ـܰ; e.g. ܡܦܰܩܰܕ, to distinguish it from the active form ܡܦܰܩܶܕ.

Rem.—No example is found of Shaphel.

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§ 32. *Verbs 3 rad. Olaph Quiescent* (ܠܐ) ܓܠܐ *to disclose.*

These verbs, which include the Hebrew ל״א and ל״ה Verbs, are different from the regular verbs in the following cases.

1. The third radical ܐ either quiesces or is changed into ܝ. Here it should be remarked that the pret. Pe. ends in ܐ; e. g. ܓܠܐ, the other preterits in ܝ; e. g. Ethpe. ܐܬܓܠܝ. The futures of all the conjugations end in ܐ; e. g. Pe. ܢܓܠܐ, the imperat. Pe. in ܝ; e.g. ܓܠܝ, imperat. Ethpe. in ܝ; e.g. ܐܬܓܠܝ; the other conjugations in ܐ; e.g. Pa. ܓܠܐ. The termination of the infinit. Pe. is the same; e.g ܡܓܠܐ. The other conjugations in the infinit. end with ܝܘ; e. g. Aph. ܡܓܠܝܘ, the participles generally with ܐ; e. g. Pe. ܓܠܐ. Only the part. pass. of Pa., Aph., and Shaph., ends with ܝ; e. g. Pa. ܡܓܠܝ.

Rem.—Some verbs with ܝ (ܠܝ) in the pret. Pe. are inflected like the other preterits. Here belong mostly intransitives, or Verbs Med. E.; e. g. ܪܒܝ *to be great.* Both forms are found in the Verbs ܝܡܐ and ܝܡܝ *to swear.* The imperatives of this kind of verbs, take ܝ at the end. Some verbs with 3 rad. He., seem to belong here; e.g. ܫܡܗ *to name*, Pa. ܫܡܝ. Some grammarians,

without proof, derive from the imperat. Ethpe. the forms ܐܶܬ݂ܓܠܺܐ and ܐܶܬ݂ܓܰܠܺܐ. The Verb ܗܘܳܐ has two forms of the future; e. g. ܢܶܗܘܶܐ and ܢܗܘܶܐ. In the formation of the present tense in connection with the pronoun, the part. takes ܝ quiescent, instead of ܐ; e. g. ܡܶܫܬܪܶܝܬ for ܡܶܫܬܪܶܐ ܐܢ̱ܬ. From ܣܢܳܐ *to hate* appears a double form of the part. pass.; e. g. ܣܢܺܐ and ܣܢܝܳܐ. The former refers more particularly to things, and the latter to persons.

2. When a letter or syllable is added, ܐ is either changed into ܝ or falls entirely away.

A. In the first case, ܝ is *a*) *movable* in the pret. 3 sing. fem. of all the conjugations excepting Pe. of verbs ending in ܐ; e.g. Ethpe. ܐܶܬ݂ܓܰܠܝܰܬ݂ (Pe. ܓܠܳܬ݂); in the second form of 3 plur. fem.; e. g. Pa. ܓܰܠܺܝܳܝܢ; in the 2 plur. fem. of all the imperatives; e. g. Pe. ܓܠܰܝܶܝܢ; in the 2 and 3 plur. fem. of all the futures; e. g. Ethpe. ܬܶܬ݂ܓܰܠܝܳܢ; in the fem. sing. and plur. of all the participles; e. g. Pe. ܓܳܠܝܳܐ; and finally in all the infinitives except that of Pe.; e. g. Aph. ܡܰܓܠܳܝܽܘ (Pe. ܡܶܓܠܳܐ); *b*) ܝ is *quiescent* in the 1 and 2 masc. and fem. of both numbers of all the preterits, and in such a manner that ܝ in Pe. (excepting the 1 sing. ܓܠܺܝܬ݂) quiesces in ܺ; e.g. ܓܠܺܝܬ݂, ܓܠܺܝܬ݂ܽܘܢ. In other cases ܝ quiesces in ܶ; e.g. Ethpe. ܐܶܬ݂ܓܰܠܶܝܬ݂, ܐܶܬ݂ܓܰܠܶܝܬ݂ܽܘܢ.

B. ܐ *falls away* in the 3 sing. fem. pret. Pe. of Verbs ending in ܐ with ܳ retained; e. g. ܓܠܳܬ݂; in the 3 plur. masc. and fem. pret. Pe., and in the 3 plur. fem. (in the 3 plur. masc. Pe. of Verbs ܠܺܝ and of other preterits, ܶܝ remains) of all the preterits; e. g. Pe. ܓܠܰܘ; in the fut. throughout in the 2 sing. fem., while the regular form ܶܝܢ is changed into ܰܝܢ; e. g. Pa. ܬܓܰܠܰܝܢ, and in the 2

and 3 plur. masc.; e.g. Pe. ܓܠܰܘܢ; also in the 2 sing. fem. imperat., where ܝ quiesces in —; e.g. Pa. ܓܰܠܳܝ; also in the 2 plur. masc. imperat., where ܘ quiesces in —; e. g. Aph. ܐܰܓܠܰܘ; finally in the plur. masc. of the part., where the regular form ܝܢ is exchanged with ܝܢ; e. g. Pe. ܓܳܠܶܝܢ.

Rem.—Instead of Pa. and Ethpa., sometimes the quadriliteral form ܓܰܠܘܺܝ appears. The 3 plur. masc. pret. ܓܠܰܘ (with paragog. Nun ܓܠܰܘܗܝ) occurs, sometimes with ܐ retained; e. g. Acts xxviii. 2. ܚܙܳܐܘܢ. But the form ܓܠܰܘ which Buxtorf adduces, is neither confirmed by examples nor found in Amira. In all the conjugations excepting Pe., the 3 plur. fem. pret. differs from the 3 sing. masc. only by taking Ribui (vid. § 6), for which Amira (p. 266) in verbs ending with ܝ, and in Pa. of verbs ending with ܠܶܐ, writes a double ܝ; e. g. ܓܰܠܺܝܝ. In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem. ܐܶܬܓܠܶܝܶܝܢ.

General Remark.—Verbs ܦܐ or ܦܝ, which are at the same time ܠܐ (comp. § 30. 1), are inflected like Verbs ܦܐ; e. g. pret. Pe. ܐܶܬܳܐ, ܐܶܬܰܬ, ܐܶܬܺܝܬ, ܐܶܬܰܝܬܘܢ, plur. ܐܶܬܰܘ, etc., infinit. ܡܶܐܬܳܐ, imperat. ܬܳܐ, ܬܳܝ, etc., fut. ܢܺܐܬܶܐ, plur. ܢܺܐܬܘܢ, etc., part. act. ܐܳܬܶܐ, pass. ܐܬܶܐ, Aph. pret. ܐܰܝܬܺܝ and ܐܰܬܺܝ, infinit. ܡܰܝܬܳܝܘ, imperat. ܐܰܝܬܺܝ, fut. ܢܰܝܬܶܐ, part. ܡܰܝܬܶܐ.

APPENDIX TO § 32.

Inflection of the Verb ܚܝܳܐ *to live.*

In the Verb ܚܝܳܐ with ܝ movable, ܝ is rejected when the first radical and the preformative are without a vowel; e. g. infinit. Pe. ܡܶܚܳܐ for ܡܶܚܝܳܐ. Sometimes this verb takes ܐ between the preformatives and the first radical; e. g.

ܡܐܚܐ (better perhaps ܡܐܚܐ), fut. ܢܚܐ for ܢܚܝܐ and with ܐ inserted ܢܐܚܘܢ, Aph. pret. ܐܚܝ, infinit. ܡܚܝܘ or ܡܐܚܝܘ, fut. ܢܚܐ and ܢܐܚܐ, imperat. ܐܚܐ, part. ܡܚܐ and ܡܐܚܐ. ܝ also falls away when no preformative precedes, and its vowel falls back upon the first vacant radical; e.g. imperat. Pe. ܚܝ for ܚܝܝ, part. fem. ܚܝܐ for ܚܝܝܐ. The form ܚܐܝܢ (Matt. xv. 27) is found in the part. plur. masc.

B. Defective Verbs.

§ 33. *Verbs with the first radical Nun* (ܦܩ) ܢܦܩ *to go out.*

The irregularities of these verbs are the following :—

In the fut., imperat., and infinit. Pe., and in all forms of Aph., the first rad. ܢ falls away; e. g. ܢܦܘܩ, ܦܘܩ, ܡܦܩ, ܐܦܩ. The fut. and imperat. Pe. sometimes take ◌ܲ and ◌ܸ; e. g. ܢܣܒ, ܢܦܠ.

Rem. — The exceptions to this rule are; *a*) Verbs Med. Rad. doubled (§ 34); e. g. ܢܕ; *b*) Verbs Med. Rad. Quiescent; e. g. ܢܨ; *c*) Verbs Med. Rad. ܗ; e. g. ܢܗܪ, fut. ܢܢܗܪ. Those verbs whose third radical is ܝ or ܬ, are not changed by assimilation, as in Hebrew; e.g. ܗܝܡܢܢ *we have believed*, ܢܚܬܬܘܢ *ye have descended*. The Verb ܢܣܩ *to mount up*, takes its pret. and part. Pe. from ܣܠܩ (vid. § 35.2). Upon retaining the characteristic ܐ in Aph.; e.g. ܬܐܬܐ for ܢܬܐ. Comp., § 23. 1. Rem.

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§ 34. *Verbs with Med. Rad. doubled* (ܚܠܠ) ܪܣܣ *to sprinkle.*

In respect to these verbs it should be remarked :—

1. That the middle radical falls away in the pret., infinit.,

imperat., and fut. (having ◌ܽ over the preformative) Pe.; e. g. pret. ܪܳܡ, infinit. ܡܪܳܡ, fut. ܢܪܽܘܡ, imperat., ܪܽܘܡ. Also Aph. and Shaph. with their passives; e. g. ܐܪܺܝܡ, ܐܬܬܪܺܝܡ. The part. act. Pe. takes ܐ in place of the middle radical, which has fallen away; e. g. ܪܳܐܶܡ; but ܐ falls away again when a syllable is added; e. g. plur. ܪܳܝܡܺܝܢ.

REM.—Those verbs whose 2 and 3 rad. is ܐ, are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d). In the fut. and imperat. Pe. forms with ◌ܶ (not ◌ܽ) appear; e. g. ܢܒܺܝܬ, ܒܺܝܬ. The part. act. Pe. has ܥܳܐܠܺܝܢ in the plur. from the Verb ܥܰܠ *to go in*. In the part. Aph. sometimes the middle radical appears again, but it is marked by Linea occultans; e. g. Heb. ix. 5, ܡܛܰܠܠܺܝܢ. In Aph. the characteristic ܐ sometimes remains after the preformative; e. g. ܬܶܐܬܺܝܒܽܘ from ܬܳܒ (Comp. § 23. 1. Rem.).

2. The part. pass. Pe. ܪܺܝܡ, Ethpe., Pa. and Ethpa.; e. g. ܐܬܪܺܝܡ, ܪܰܝܶܡ, are regularly inflected, with the retention of the middle radical. Instead of the last two forms, however, Palpel. and Ethpalp. (§ 25. D) are more in use; e. g. ܪܰܘܪܶܒ, ܐܬܪܰܘܪܰܒ.

REM.—The last remark holds good also of Shaphel, which occurs more rarely (Comp. 1. above).

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§ 35. *Doubly Irregular and Defective Verbs.*

1. By Doubly Irregular Verbs are understood those in which occur two of those letters which usually give rise to irregularities. In the inflection of these verbs, either one or both of those letters may retain their peculiarities. This class of verbs consists of (vid. Lud. de Dieu, p. 340, sq.); a) Verbs ܦܢ and ܠܐ; e. g. ܢܣܳܐ, Aph. ܐܰܣܺܝ *to approve*; b) Verbs ܦܐ and ܠܐ; e. g. ܐܶܬܳܐ *to come*, Aph. ܐܰܝܬܺܝ, ܐܣܳܐ *to heal*, Pa. ܐܰܣܺܝ, ܐܦܳܐ *to boil*, Ethpe. ܐܶܬܐܦܺܝ; c) Verbs ܦܝ and ܠܐ,

e. g. ܝܡܐ *to swear*, imperat. ܝܡܝ, fut. ܢܐܡܐ, infinit. ܡܐܡܐ, Aph. ܐܘܡܝ; ܝܥܐ *to sprout*, imperat. ܝܥܝ, Aph. ܐܘܥܝ and ܐܥܝ; d) Verbs ܝ̈ and ܐ̈; e. g. ܟܐܐ *to chide*, imperat. ܟܐܝ, infinit. ܡܟܐܐ; ܐܢܝ *to be displeased*, Aph. ܐܟܢܝ.

2. To Defective verbs (see Lud. de Dieu, p. 344) belong the following, in so far as they occur in the language, either in individual forms only, or have borrowed their defective forms from synonymous verbs, or, finally, vary from the regular verb in inflection and interpunction. a) Impersonal Verbs. From ܝܐܒ *to be bit*, occurs only the part. act. ܝܐܒ *it befits*. From ܡܐܢ appear the 3 sing. fem. pret. ܡܐܢܬ *it is disagreeable*, the part. act. fem. ܡܐܢܐ and the 3 sing. fem. fut. ܬܡܐܢ; and from ܘܐ and ܫܐ appear the act. part. ܘܐ and ܫܐ *it is suitable*.

b) The following defective verbs are completed from others which are synonymous: ܣܠܩ *to mount up*, part. act. ܣܠܩ; the other tenses of this verb are formed from ܢܣܩ, imperat. ܣܩ, fut. ܢܣܩ, infinit. ܡܣܩ, Aph. ܐܣܩ, part. ܡܣܩ, Ethpa. ܐܬܣܠܩ. A similar complement is found in ܝܗܒ *to give* (see § 29. 1. Rem.), imperat. ܗܒ, infinit. ܡܬܠ, fut. ܢܬܠ from ܢܬܠ, Ethpe. ܐܬܝܗܒ.

c) Those which differ in form and inflection are ܪܗܛ, *to run*, imperat. ܪܗܘܛ; ܐܙܠ *to go away* and ܐܬܐ *to come* (see § 28. 2. 3. Rem.); also ܗܘܐ *to be* (see § 32. 1. Rem. and § 38), fut. ܢܗܘܐ and ܢܗܘܐ; also from ܗܘܐ is found a fut. apocopate ܢܗܐ, ܬܗܐ, plur. ܢܗܘܢ, etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); ܫܬܐ *to drink*, with ܐ prosthet. ܐܫܬܝ, imperat. ܐܫܬܝ, part. ܫܬܐ, fut. ܢܫܬܐ, infinit. ܡܫܬܐ; ܐܡܢ, Aph. ܗܝܡܢ *to believe;* ܚܝܐ (see App. to § 32), *to live*. Finally, in four verbs 3 rad. Olaph.; e. g. ܒܚܐ, ܛܡܐ, ܙܐܐ, ܐܬܡܐ (ܐܬܪ), which merely occur in Pa. and its

passive, the second syllable quiesces in ـܶ, as in Verbs 3 Gutt. (see § 13. 1. Rem.), and ܐ is retained in all of the tenses and moods, while its vowel falls back upon the preceding vacant consonant; e. g. 3 sing. fem. pret. ܒܰܥܰܐܬ. The formation is as follows; pret. Pa. ܒܰܥܰܐ, part. ܡܒܰܥܰܐ, infinit. ܡܒܰܥܳܐܘ, imperat. ܒܰܥܰܐ, fut. ܢܒܰܥܰܐ, Ethpa. ܐܶܬܒܰܥܰܐ, part. ܡܶܬܒܰܥܰܐ, infinit. ܡܶܬܒܰܥܳܐܘ, fut. ܢܶܬܒܰܥܰܐ.

The Regular Verb.

	Peal.		Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshtaph.
Pret. 3 m.	ܩܛܠ	ܕܚܠ	ܐܬܩܛܠ	ܩܛܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܬܩܛܠ	ܫܩܛܠ	ܐܫܬܩܛܠ
3 f.	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ	like Aphel.	like Ethtaphal.
2 m.	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ		
2 f.	ܩܛܠܬܝ	ܕܚܠܬܝ	ܐܬܩܛܠܬܝ	ܩܛܠܬܝ	ܐܬܩܛܠܬܝ	ܐܩܛܠܬܝ	ܐܬܬܩܛܠܬܝ		
1 c.	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ		
Plur. 3 m.	ܩܛܠܘ	ܕܚܠܘ	ܐܬܩܛܠܘ	ܩܛܠܘ	ܐܬܩܛܠܘ	ܐܩܛܠܘ	ܐܬܬܩܛܠܘ		
3 f.	ܩܛܠ̈ܝ, ܢ̈	ܕܚܠ̈ܝ	ܐܬܩܛܠ̈ܝ, ܢ̈	ܩܛܠ̈ܝ, ܢ̈	ܐܬܩܛܠ̈ܝ, ܢ̈	ܐܩܛܠ̈ܝ, ܢ̈	ܐܬܬܩܛܠ̈ܝ, ܢ̈		
2 m.	ܩܛܠܬܘܢ	ܕܚܠܬܘܢ	ܐܬܩܛܠܬܘܢ	ܩܛܠܬܘܢ	ܐܬܩܛܠܬܘܢ	ܐܩܛܠܬܘܢ	ܐܬܬܩܛܠܬܘܢ		
2 f.	ܩܛܠܬܝܢ	ܕܚܠܬܝܢ	ܐܬܩܛܠܬܝܢ	ܩܛܠܬܝܢ	ܐܬܩܛܠܬܝܢ	ܐܩܛܠܬܝܢ	ܐܬܬܩܛܠܬܝܢ		
1 c.	ܩܛܠܢ, ܢܢ	ܕܚܠܢ	ܐܬܩܛܠܢ, ܢܢ	ܩܛܠܢ, ܢܢ	ܐܬܩܛܠܢ, ܢܢ	ܐܩܛܠܢ, ܢܢ	ܐܬܬܩܛܠܢ, ܢܢ		
Infin.	ܡܩܛܠ (ܩܛܠܘ)		ܡܬܩܛܠܘ	ܡܩܛܠܘ	ܡܬܩܛܠܘ	ܡܩܛܠܘ	ܡܬܬܩܛܠܘ	ܡܫܩܛܠܘ	ܡܫܬܩܛܠܘ
Imp. 2 m.	ܩܛܘܠ	ܕܚܠ	ܐܬܩܛܠ	ܩܛܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܬܩܛܠ (ܩܛܠ)	ܫܩܛܠ	ܐܫܬܩܛܠ
2 f.	ܩܛܘܠܝ	ܕܚܠܝ	ܐܬܩܛܠܝ	ܩܛܠܝ	ܐܬܩܛܠܝ	ܐܩܛܠܝ	ܐܬܬܩܛܠܝ		(ܐܫܬܩܛܠ)

Plur. 2 m.	ܩܛܘܠܘ	ܕܚܠܘ	ܐܬܩܛܠܘ	ܩܛܠܘ	ܐܬܩܛܠܘ	ܐܩܛܠܘ	ܐܬܬܩܛܠܘ		
2 f.	ܩܛܘܠܝܢ	ܕܚܠܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ	ܐܬܩܛܠܝܢ	ܐܩܛܠܝܢ	ܐܬܬܩܛܠܝܢ		
Fut. 3 m.	ܢܩܛܘܠ	ܢܕܚܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܬܩܛܠ	ܢܫܩܛܠ	ܢܫܬܩܛܠ
3 f.	ܬܩܛܘܠ, ܠܗ	ܬܕܚܠ	ܬܬܩܛܠ, ܠܗ	ܬܩܛܠ, ܠܗ	ܬܬܩܛܠ, ܠܗ	ܬܩܛܠ, ܠܗ	ܬܬܩܛܠ, ܠܗ		
2 m.	ܬܩܛܘܠ	ܬܕܚܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ		
2 f.	ܬܩܛܠܝܢ	ܬܕܚܠܝܢ	ܬܬܩܛܠܝܢ	ܬܩܛܠܝܢ	ܬܬܩܛܠܝܢ	ܬܩܛܠܝܢ	ܬܬܩܛܠܝܢ		
1 c.	ܐܩܛܘܠ	ܐܕܚܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܬܩܛܠ		
Plur. 3 m.	ܢܩܛܠܘܢ		ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ	ܢܬܬܩܛܠܘܢ		
3 f.	ܢܩܛܠܢ		ܢܬܩܛܠܢ	ܢܩܛܠܢ	ܢܬܩܛܠܢ	ܢܩܛܠܢ	ܢܬܬܩܛܠܢ		
2 m.	ܬܩܛܠܘܢ		ܬܬܩܛܠܘܢ	ܬܩܛܠܘܢ	ܬܬܩܛܠܘܢ	ܬܩܛܠܘܢ	ܬܬܩܛܠܘܢ		
2 f.	ܬܩܛܠܢ		ܬܬܩܛܠܢ	ܬܩܛܠܢ	ܬܬܩܛܠܢ	ܬܩܛܠܢ	ܬܬܩܛܠܢ		
1 c.	ܢܩܛܘܠ		ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܬܩܛܠ		
Part. act. m.	ܩܛܠ			ܡܩܛܠ		ܡܩܛܠ		ܡܫܩܛܠ	
f.	ܩܛܠܐ			ܡܩܛܠܐ		ܡܩܛܠܐ		ܡܫܩܛܠܐ	
Part. p. m.	ܩܛܝܠ		ܡܬܩܛܠ	ܡܩܛܠ	ܡܬܩܛܠ	ܡܩܛܠ	ܡܬܬܩܛܠ	ܡܫܩܛܠ	ܡܫܬܩܛܠ
f.	ܩܛܝܠܐ		ܡܬܩܛܠܐ	ܡܩܛܠܐ	ܡܬܩܛܠܐ	ܡܩܛܠܐ	ܡܬܬܩܛܠܐ	ܡܫܩܛܠܐ	ܡܫܬܩܛܠܐ

Verb First Rad. Olaph Quiescent (ܦܐ § 28).

	Peal.		*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܐܟܠ		ܐܬܐܟܠ ܐܬܐܡܪ	ܐܟܠ	ܐܬܐܟܠ ܐܬܬܢܝܚ	ܐܘܟܠ	ܐܬܬܘܟܠ	ܫܘܟܠ	ܐܫܬܘܟܠ
3 f.	ܐܟܠܬ		ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܘܟܠܬ	ܐܬܬܘܟܠܬ		
2 m.	ܐܟܠܬ		ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܘܟܠܬ	ܐܬܬܘܟܠܬ		
2 f.	ܐܟܠܬܝ		ܐܬܐܟܠܬܝ	ܐܟܠܬܝ	ܐܬܐܟܠܬܝ	ܐܘܟܠܬܝ	ܐܬܬܘܟܠܬܝ		
1 c.	ܐܟܠܬ		ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܘܟܠܬ	ܐܬܬܘܟܠܬ		
Plur. 3 m.	ܐܟܠܘ		ܐܬܐܟܠܘ	ܐܟܠܘ	ܐܬܐܟܠܘ	ܐܘܟܠܘ	ܐܬܬܘܟܠܘ		
3 f.	ܐܟܠܝ̈, ܐܟܠܝ̈ܢ		ܐܬܐܟܠܝ̈, ܐܬܐܟܠܝ̈ܢ	ܐܟܠܝ̈, ܐܟܠܝ̈ܢ	ܐܬܐܟܠܝ̈, ܐܬܐܟܠܝ̈ܢ	ܐܘܟܠܝ̈, ܐܘܟܠܝ̈ܢ	ܐܬܬܘܟܠܝ̈, ܐܬܬܘܟܠܝ̈ܢ		
2 m.	ܐܟܠܬܘܢ		ܐܬܐܟܠܬܘܢ	ܐܟܠܬܘܢ	ܐܬܐܟܠܬܘܢ	ܐܘܟܠܬܘܢ	ܐܬܬܘܟܠܬܘܢ		
2 f.	ܐܟܠܬܝܢ		ܐܬܐܟܠܬܝܢ	ܐܟܠܬܝܢ	ܐܬܐܟܠܬܝܢ	ܐܘܟܠܬܝܢ	ܐܬܬܘܟܠܬܝܢ		
1 c.	ܐܟܠܢ, ܐܟܠܢܢ		ܐܬܐܟܠܢ, ܐܬܐܟܠܢܢ	ܐܟܠܢ, ܐܟܠܢܢ	ܐܬܐܟܠܢ, ܐܬܐܟܠܢܢ	ܐܘܟܠܢ, ܐܘܟܠܢܢ	ܐܬܬܘܟܠܢ, ܐܬܬܘܟܠܢܢ		
Infin.	ܡܐܟܠ	ܡܐܡܪ	ܡܬܐܟܠܘ ܡܬܐܡܪܘ	ܡܐܟܠܘ ܡܟܠܚܘ	ܡܬܐܟܠܘ ܡܬܬܢܝܚܘ	ܡܘܟܠܘ	ܡܬܬܘܟܠܘ	ܡܫܘܟܠܘ	ܡܫܬܘܟܠܘ
Imp. 2 m.	ܐܟܘܠ	ܐܡܪ	ܐܬܐܟܠ ܐܬܐܡܪ	ܐܟܠ	ܐܬܐܟܠ ܐܬܬܢܝܚ	ܐܘܟܠ	ܐܬܬܘܟܠ (ܘܟܠ)	ܫܘܟܠ	ܐܫܬܘܟܠ
2 f.	ܐܟܘܠܝ	ܐܡܪܝ	ܐܬܐܟܠܝ	ܐܟܠܝ	ܐܬܐܟܠܝ	ܐܘܟܠܝ	ܐܬܬܘܟܠܝ		(ܐܫܬܘܟܠܝ)

Plur. 2 m.	ܐܟܘܠܘ	ܐܡܪܘ	ܐܬܐܟܠܘ	ܐܟܠܘ	ܐܬܐܟܠܘ	ܐܘܟܠܘ	ܐܬܬܘܟܠܘ		
2 f.	ܐܟܘܠܝܢ	ܐܡܪܝܢ	ܐܬܐܟܠܝܢ	ܐܟܠܝܢ	ܐܬܐܟܠܝܢ	ܐܘܟܠܝܢ	ܐܬܬܘܟܠܝܢ		
Fut. 3 m.	ܢܐܟܘܠ	ܢܐܡܪ	ܢܬܐܟܠ } ܢܬܬܟܝܠ	ܢܐܟܠ } ܢܟܠ	ܢܬܐܟܠ } ܢܬܬܟܠ	ܢܘܟܠ	ܢܬܬܘܟܠ	ܢܫܘܟܠ	ܢܫܬܘܟܠ
3 f.	ܬܐܟܘܠ —	ܬܐܡܪ	ܬܬܐܟܠ —	ܬܐܟܠ —	ܬܬܐܟܠ —	ܬܘܟܠ —	ܬܬܬܘܟܠ —		
2 m.	ܬܐܟܘܠ	ܬܐܡܪ	ܬܬܐܟܠ	ܬܐܟܠ	ܬܬܐܟܠ	ܬܘܟܠ	ܬܬܬܘܟܠ		
2 f.	ܬܐܟܠܝܢ	ܬܐܡܪܝܢ	ܬܬܐܟܠܝܢ	ܬܐܟܠܝܢ	ܬܬܐܟܠܝܢ	ܬܘܟܠܝܢ	ܬܬܬܘܟܠܝܢ		
1 c.	ܐܐܟܘܠ	ܐܐܡܪ	ܐܬܐܟܠ	ܐܐܟܠ	ܐܬܐܟܠ	ܐܘܟܠ	ܐܬܬܘܟܠ		
Plur. 3 m.	ܢܐܟܠܘܢ	ܢܐܡܪܘܢ	ܢܬܐܟܠܘܢ	ܢܐܟܠܘܢ	ܢܬܐܟܠܘܢ	ܢܘܟܠܘܢ	ܢܬܬܘܟܠܘܢ		
3 f.	ܢܐܟܠܢ	ܢܐܡܪܢ	ܢܬܐܟܠܢ	ܢܐܟܠܢ	ܢܬܐܟܠܢ	ܢܘܟܠܢ	ܢܬܬܘܟܠܢ		
2 m.	ܬܐܟܠܘܢ	ܬܐܡܪܘܢ	ܬܬܐܟܠܘܢ	ܬܐܟܠܘܢ	ܬܬܐܟܠܘܢ	ܬܘܟܠܘܢ	ܬܬܬܘܟܠܘܢ		
2 f.	ܬܐܟܠܢ	ܬܐܡܪܢ	ܬܬܐܟܠܢ	ܬܐܟܠܢ	ܬܬܐܟܠܢ	ܬܘܟܠܢ	ܬܬܬܘܟܠܢ		
1 c.	ܢܐܟܘܠ	ܢܐܡܪ	ܢܬܐܟܠ	ܢܐܟܠ	ܢܬܐܟܠ	ܢܘܟܠ	ܢܬܬܘܟܠ		
Part. act. m.	ܐܟܠ			ܡܐܟܠ } ܡܟܠ		ܡܘܟܠ		ܡܫܘܟܠ	
f.	ܐܟܠܐ			ܡܐܟܠܐ		ܡܘܟܠܐ			
Part. p. m.	ܐܟܝܠ		ܡܬܐܟܠ } ܡܬܬܟܝܠ	ܡܐܟܠ } ܡܟܠ	ܡܬܐܟܠ } ܡܬܬܟܠ	ܡܘܟܠ	ܡܬܬܘܟܠ	ܡܫܘܟܠ	ܡܫܬܘܟܠ
f.	ܐܟܝܠܐ		ܡܬܐܟܠܐ	ܡܐܟܠܐ	ܡܬܐܟܠܐ	ܡܘܟܠܐ	ܡܬܬܘܟ"		

Verbs First Rad. Jud (ܦܝ § 29).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܝܠܕ	ܐܬܝܠܕ	ܝܠܕ	ܐܬܝܠܕ	ܐܘܠܕ	ܐܬܬܘܠܕ	ܫܘܠܕ	ܐܫܬܘܠܕ
3 f.	ܝܠܕܬ	ܐܬܝܠܕܬ	ܝܠܕܬ	ܐܬܝܠܕܬ	ܐܘܠܕܬ	ܐܬܬܘܠܕܬ		
2 m.	ܝܠܕܬ	ܐܬܝܠܕܬ	ܝܠܕܬ	ܐܬܝܠܕܬ	ܐܘܠܕܬ	ܐܬܬܘܠܕܬ		
2 f.	ܝܠܕܬܝ	ܐܬܝܠܕܬܝ	ܝܠܕܬܝ	ܐܬܝܠܕܬܝ	ܐܘܠܕܬܝ	ܐܬܬܘܠܕܬܝ		
1 c.	ܝܠܕܬ	ܐܬܝܠܕܬ	ܝܠܕܬ	ܐܬܝܠܕܬ	ܐܘܠܕܬ	ܐܬܬܘܠܕܬ		
Plur. 3 m.	ܝܠܕܘ	ܐܬܝܠܕܘ	ܝܠܕܘ	ܐܬܝܠܕܘ	ܐܘܠܕܘ	ܐܬܬܘܠܕܘ		
3 f.	ܝܠܕ̈ܝ, ܝܠܕ̈ܝܢ	ܐܬܝܠܕ̈ܝ, ܐܬܝܠܕ̈ܝܢ	ܝܠܕ̈ܝ, ܝܠܕ̈ܝܢ	ܐܬܝܠܕ̈ܝ, ܐܬܝܠܕ̈ܝܢ	ܐܘܠܕ̈ܝ, ܐܘܠܕ̈ܝܢ	ܐܬܬܘܠܕ̈ܝ, ܐܬܬܘܠܕ̈ܝܢ		
2 m.	ܝܠܕܬܘܢ	ܐܬܝܠܕܬܘܢ	ܝܠܕܬܘܢ	ܐܬܝܠܕܬܘܢ	ܐܘܠܕܬܘܢ	ܐܬܬܘܠܕܬܘܢ		
2 f.	ܝܠܕܬܝܢ	ܐܬܝܠܕܬܝܢ	ܝܠܕܬܝܢ	ܐܬܝܠܕܬܝܢ	ܐܘܠܕܬܝܢ	ܐܬܬܘܠܕܬܝܢ		
1 c.	ܝܠܕܢ, ܝܠܕܢܢ	ܐܬܝܠܕܢ, ܐܬܝܠܕܢܢ	ܝܠܕܢ, ܝܠܕܢܢ	ܐܬܝܠܕܢ, ܐܬܝܠܕܢܢ	ܐܘܠܕܢ, ܐܘܠܕܢܢ	ܐܬܬܘܠܕܢ, ܐܬܬܘܠܕܢܢ		
Infin.	ܡܐܠܕ	ܡܬܝܠܕܘ	ܡܝܠܕܘ	ܡܬܝܠܕܘ	ܡܘܠܕܘ	ܡܬܬܘܠܕܘ	ܡܫܘܠܕܘ	ܡܫܬܘܠܕܘ
Imp. 2 m.	ܝܠܕ	ܐܬܝܠܕ	ܝܠܕ	ܐܬܝܠܕ	ܐܘܠܕ	ܐܬܬܘܠܕ (ܘܠܕ)	ܫܘܠܕ	ܐܫܬܘܠܕ
2 f.	ܝܠܕܝ	ܐܬܝܠܕܝ	ܝܠܕܝ	ܐܬܝܠܕܝ	ܐܘܠܕܝ	ܐܬܬܘܠܕܝ		(ܐܫܬܘܠܕܝ)

Plur. 2 m.	ܝܠܕܘ	ܐܬܝܠܕܘ	ܝܠܕܘ	ܐܬܝܠܕܘ	ܐܘܠܕܘ	ܐܬܬܘܠܕܘ		
2 f.	ܝܠܕܝܢ	ܐܬܝܠܕܝܢ	ܝܠܕܝܢ	ܐܬܝܠܕܝܢ	ܐܘܠܕܝܢ	ܐܬܬܘܠܕܝܢ		
Fut. 3 m.	ܢܐܠܕ	ܢܬܝܠܕ	ܢܝܠܕ	ܢܬܝܠܕ	ܢܘܠܕ	ܢܬܬܘܠܕ	ܢܫܘܠܕ	ܢܫܬܘܠܕ
3 f.	ܬܐܠܕܝܢ	ܬܬܝܠܕܝܢ	ܬܝܠܕܝܢ	ܬܬܝܠܕܝܢ	ܬܘܠܕܝܢ	ܬܬܬܘܠܕ , ܝܢ		
2 m.	ܬܐܠܕ	ܬܬܝܠܕ	ܬܝܠܕ	ܬܬܝܠܕ	ܬܘܠܕ	ܬܬܬܘܠܕ		
2 f.	ܬܐܠܕܝܢ	ܬܬܝܠܕܝܢ	ܬܝܠܕܝܢ	ܬܬܝܠܕܝܢ	ܬܘܠܕܝܢ	ܬܬܬܘܠܕܝܢ		
1 c.	ܐܐܠܕ	ܐܬܝܠܕ	ܐܝܠܕ	ܐܬܝܠܕ	ܐܘܠܕ	ܐܬܬܘܠܕ		
Plur. 3 m.	ܢܐܠܕܘܢ	ܢܬܝܠܕܘܢ	ܢܝܠܕܘܢ	ܢܬܝܠܕܘܢ	ܢܘܠܕܘܢ	ܢܬܬܘܠܕܘܢ		
3 f.	ܢܐܠܕܢ	ܢܬܝܠܕܢ	ܢܝܠܕܢ	ܢܬܝܠܕܢ	ܢܘܠܕܢ	ܢܬܬܘܠܕܢ		
2 m.	ܬܐܠܕܘܢ	ܬܬܝܠܕܘܢ	ܬܝܠܕܘܢ	ܬܬܝܠܕܘܢ	ܬܘܠܕܘܢ	ܬܬܬܘܠܕܘܢ		
2 f.	ܬܐܠܕܢ	ܬܬܝܠܕܢ	ܬܝܠܕܢ	ܬܬܝܠܕܢ	ܬܘܠܕܢ	ܬܬܬܘܠܕܢ		
1 c.	ܢܐܠܕ	ܢܬܝܠܕ	ܢܝܠܕ	ܢܬܝܠܕ	ܢܘܠܕ	ܢܬܬܘܠܕ		
Part. act. m.	ܝܠܕ		ܡܝܠܕ		ܡܘܠܕ		ܡܫܘܠܕ	
f.	ܝܠܕܐ		ܡܝܠܕܐ		ܡܘܠܕܐ		ܡܫܘܠܕܐ	
Part. P. m.	ܝܠܝܕ	ܡܬܝܠܕ	ܡܝܠܕ	ܡܬܝܠܕ	ܡܘܠܕ	ܡܬܬܘܠܕ	ܡܫܘܠܕ	ܡܫܬܘܠܕ
f.	ܝܠܝܕܐ	ܡܬܝܠܕܐ	ܡܝܠܕܐ	ܡܬܝܠܕܐ	ܡܘܠܕܐ	ܡܬܬܘܠܕܐ	ܡܫܘܠܕܐ	ܡܫܬܘܠܕܐ

Verbs Mid. Rad. Olaph Quiescent (ܩܐܡ § 30).

	Peal.	*Ethpeel.*	*Pael.*		*Ethpaal.*		*Aphel.*	*Ethtaphal.*
Pret. 3 m.	ܩܐܡ	ܐܬܩܐܡ	ܩܐܡ	ܩܝܡ	ܐܬܩܐܡ	ܐܬܩܝܡ	ܐܩܐܡ	ܐܬܬܩܐܡ
3 f.	ܩܐܡܬ	ܐܬܩܐܡܬ	ܩܐܡܬ	ܩܝܡܬ	ܐܬܩܐܡܬ	ܐܬܩܝܡܬ	ܐܩܐܡܬ	ܐܬܬܩܐܡܬ
2 m.	ܩܐܡܬ	ܐܬܩܐܡܬ	ܩܐܡܬ	ܩܝܡܬ	ܐܬܩܐܡܬ	ܐܬܩܝܡܬ	ܐܩܐܡܬ	ܐܬܬܩܐܡܬ
2 f.	ܩܐܡܬܝ	ܐܬܩܐܡܬܝ	ܩܐܡܬܝ	ܩܝܡܬܝ	ܐܬܩܐܡܬܝ	ܐܬܩܝܡܬܝ	ܐܩܐܡܬܝ	ܐܬܬܩܐܡܬܝ
1 c.	ܩܐܡܬ	ܐܬܩܐܡܬ	ܩܐܡܬ	ܩܝܡܬ	ܐܬܩܐܡܬ	ܐܬܩܝܡܬ	ܐܩܐܡܬ	ܐܬܬܩܐܡܬ
Plur. 3 m.	ܩܐܡܘ	ܐܬܩܐܡܘ	ܩܐܡܘ	ܩܝܡܘ	ܐܬܩܐܡܘ	ܐܬܩܝܡܘ	ܐܩܐܡܘ	ܐܬܬܩܐܡܘ
3 f.	ܩܐܡ̈ܝܢ	ܐܬܩܐܡ̈ܝܢ	ܩܐܡ̈ܝܢ	ܩܝܡ̈ܝܢ	ܐܬܩܐܡ̈ܝܢ	ܐܬܩܝܡ̈ܝܢ	ܐܩܐܡ̈ܝܢ	ܐܬܬܩܐܡ̈ܝܢ
2 m.	ܩܐܡܬܘܢ	ܐܬܩܐܡܬܘܢ	ܩܐܡܬܘܢ	ܩܝܡܬܘܢ	ܐܬܩܐܡܬܘܢ	ܐܬܩܝܡܬܘܢ	ܐܩܐܡܬܘܢ	ܐܬܬܩܐܡܬܘܢ
2 f.	ܩܐܡܬܝܢ	ܐܬܩܐܡܬܝܢ	ܩܐܡܬܝܢ	ܩܝܡܬܝܢ	ܐܬܩܐܡܬܝܢ	ܐܬܩܝܡܬܝܢ	ܐܩܐܡܬܝܢ	ܐܬܬܩܐܡܬܝܢ
1 c.	ܩܐܡܢ	ܐܬܩܐܡܢ	ܩܐܡܢ	ܩܝܡܢ	ܐܬܩܐܡܢ	ܐܬܩܝܡܢ	ܐܩܐܡܢ	ܐܬܬܩܐܡܢ
Infin.	ܡܩܐܡ	ܡܬܩܐܡܘ	ܡܩܐܡܘ	ܡܩܝܡܘ	ܡܬܩܐܡܘ	ܡܬܩܝܡܘ	ܡܩܐܡܘ	ܡܬܬܩܐܡܘ
Imp. 2 m.	ܩܐܡ	ܐܬܩܐܡ	ܩܐܡ	ܩܝܡ	ܐܬܩܐܡ	ܐܬܩܝܡ	ܐܩܐܡ	ܐܬܬܩܐܡ
2 f.	ܩܐܡܝ	ܐܬܩܐܡܝ	ܩܐܡܝ	ܩܝܡܝ	ܐܬܩܐܡܝ	ܐܬܩܝܡܝ	ܐܩܐܡܝ	ܐܬܬܩܐܡܝ

Plur. 2 m.	ܩܐܡܘ	ܐܬܩܐܡܘ	ܩܐܡܘ	ܩܝܡܘ	ܐܬܩܐܡܘ	ܐܬܩܝܡܘ	ܐܩܐܡܘ	ܐܬܬܩܐܡܘ
2 f.	ܩܐܡܝܢ	ܐܬܩܐܡܝܢ	ܩܐܡܝܢ	ܩܝܡܝܢ	ܐܬܩܐܡܝܢ	ܐܬܩܝܡܝܢ	ܐܩܐܡܝܢ	ܐܬܬܩܐܡܝܢ
Fut. 3 m.	ܢܩܐܡ	ܢܬܩܐܡ	ܢܩܐܡ	ܢܩܝܡ	ܢܬܩܐܡ	ܢܬܩܝܡ	ܢܩܐܡ	ܢܬܬܩܐܡ
3 f.	ܬܩܐܡ, ܗܝ	ܬܬܩܐܡ, ܗܝ	ܬܩܐܡ, ܗܝ	ܬܩܝܡ, ܗܝ	ܬܬܩܐܡ, ܗܝ	ܬܬܩܝܡ, ܗܝ	ܬܩܐܡ, ܗܝ	ܬܬܬܩܐܡ, ܗܝ
2 m.	ܬܩܐܡ	ܬܬܩܐܡ	ܬܩܐܡ	ܬܩܝܡ	ܬܬܩܐܡ	ܬܬܩܝܡ	ܬܩܐܡ	ܬܬܬܩܐܡ
2 f.	ܬܩܐܡܝܢ	ܬܬܩܐܡܝܢ	ܬܩܐܡܝܢ	ܬܩܝܡܝܢ	ܬܬܩܐܡܝܢ	ܬܬܩܝܡܝܢ	ܬܩܐܡܝܢ	ܬܬܬܩܐܡܝܢ
1 c.	ܐܩܐܡ	ܐܬܩܐܡ	ܐܩܐܡ	ܐܩܝܡ	ܐܬܩܐܡ	ܐܬܩܝܡ	ܐܩܐܡ	ܐܬܬܩܐܡ
Plur. 3 m.	ܢܩܐܡܘܢ	ܢܬܩܐܡܘܢ	ܢܩܐܡܘܢ	ܢܩܝܡܘܢ	ܢܬܩܐܡܘܢ	ܢܬܩܝܡܘܢ	ܢܩܐܡܘܢ	ܢܬܬܩܐܡܘܢ
3 f.	ܢܩܐܡܢ	ܢܬܩܐܡܢ	ܢܩܐܡܢ	ܢܩܝܡܢ	ܢܬܩܐܡܢ	ܢܬܩܝܡܢ	ܢܩܐܡܢ	ܢܬܬܩܐܡܢ
2 m.	ܬܩܐܡܘܢ	ܬܬܩܐܡܘܢ	ܬܩܐܡܘܢ	ܬܩܝܡܘܢ	ܬܬܩܐܡܘܢ	ܬܬܩܝܡܘܢ	ܬܩܐܡܘܢ	ܬܬܬܩܐܡܘܢ
2 f.	ܬܩܐܡܢ	ܬܬܩܐܡܢ	ܬܩܐܡܢ	ܬܩܝܡܢ	ܬܬܩܐܡܢ	ܬܬܩܝܡܢ	ܬܩܐܡܢ	ܬܬܬܩܐܡܢ
1 c.	ܢܩܐܡ	ܢܬܩܐܡ	ܢܩܐܡ	ܢܩܝܡ	ܢܬܩܐܡ	ܢܬܩܝܡ	ܢܩܐܡ	ܢܬܬܩܐܡ
Part. act. m.	ܩܐܡ		ܡܩܐܡ	ܡܩܝܡ			ܡܩܐܡ	
f.	ܩܐܡܐ		ܡܩܐܡܐ	ܡܩܝܡܐ			ܡܩܐܡܐ	
Part. P. m.	ܩܝܡ	ܡܬܩܐܡ	ܡܩܐܡ	ܡܩܝܡ	ܡܬܩܐܡ	ܡܬܩܝܡ	ܡܩܐܡ	ܡܬܬܩܐܡ
f.	ܩܝܡܐ	ܡܬܩܐܡܐ	ܡܩܐܡܐ	ܡܩܝܡܐ	ܡܬܩܐܡܐ	ܡܬܩܝܡܐ	ܡܩܐܡܐ	ܡܬܬܩܐܡܐ

Verbs Mid. Rad. Vau and Jud (ܩܳܡ ܕܳܢ § 31).

	Peal.		*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*
Pret. 3 m.	ܩܡ	ܩܝܡ	ܐܬܬܩܝܡ	ܩܝܡ	ܐܬܩܝܡ	ܐܩܝܡ	ܐܬܬܩܝܡ
3 f.	ܩܡܬ	ܩܝܡܬ	ܐܬܬܩܝܡܬ	ܩܝܡܬ	ܐܬܩܝܡܬ	ܐܩܝܡܬ	ܐܬܬܩܝܡܬ
2 m.	ܩܡܬ	ܩܝܡܬ	ܐܬܬܩܝܡܬ	ܩܝܡܬ	ܐܬܩܝܡܬ	ܐܩܝܡܬ	ܐܬܬܩܝܡܬ
2 f.	ܩܡܬܝ	ܩܝܡܬܝ	ܐܬܬܩܝܡܬܝ	ܩܝܡܬܝ	ܐܬܩܝܡܬܝ	ܐܩܝܡܬܝ	ܐܬܬܩܝܡܬܝ
1 c.	ܩܡܬ	ܩܝܡܬ	ܐܬܬܩܝܡܬ	ܩܝܡܬ	ܐܬܩܝܡܬ	ܐܩܝܡܬ	ܐܬܬܩܝܡܬ
Plur. 3 m.	ܩܡܘ	ܩܝܡܘ	ܐܬܬܩܝܡܘ	ܩܝܡܘ	ܐܬܩܝܡܘ	ܐܩܝܡܘ	ܐܬܬܩܝܡܘ
3 f.	ܩܡ̈ܝ, ܝܢ	ܩܝܡ̈ܝ	ܐܬܬܩܝܡ̈ܝ, ܝܢ	ܩܝܡ̈ܝ, ܝܢ	ܐܬܩܝܡ̈ܝ, ܝܢ	ܐܩܝܡ̈ܝ, ܝܢ	ܐܬܬܩܝܡ̈ܝ, ܝܢ
2 m.	ܩܡܬܘܢ	ܩܝܡܬܘܢ	ܐܬܬܩܝܡܬܘܢ	ܩܝܡܬܘܢ	ܐܬܩܝܡܬܘܢ	ܐܩܝܡܬܘܢ	ܐܬܬܩܝܡܬܘܢ
2 f.	ܩܡܬܝܢ	ܩܝܡܬܝܢ	ܐܬܬܩܝܡܬܝܢ	ܩܝܡܬܝܢ	ܐܬܩܝܡܬܝܢ	ܐܩܝܡܬܝܢ	ܐܬܬܩܝܡܬܝܢ
1 c.	ܩܡܢ, ܢܢ	ܩܝܡܢ	ܐܬܬܩܝܡܢ, ܢܢ	ܩܝܡܢ, ܢܢ	ܐܬܩܝܡܢ, ܢܢ	ܐܩܝܡܢ, ܢܢ	ܐܬܬܩܝܡܢ, ܢܢ
Infin.	ܡܩܡ	ܡܩܡ	ܡܬܬܩܡܘ	ܡܩܝܡܘ	ܡܬܩܝܡܘ	ܡܩܡܘ	ܡܬܬܩܡܘ
Imp. 2 m.	ܩܘܡ	ܩܝܡ	ܐܬܬܩܝܡ	ܩܝܡ	ܐܬܩܝܡ	ܐܩܝܡ	ܐܬܬܩܝܡ
2 f.	ܩܘܡܝ	ܩܝܡܝ	ܐܬܬܩܝܡܝ	ܩܝܡܝ	ܐܬܩܝܡܝ	ܐܩܝܡܝ	ܐܬܬܩܝܡܝ

Plur. 2 m.	ܩܘܡܘ	ܣܝܡܘ	ܐܬܬܩܝܡܘ	ܩܝܡܘ	ܐܬܩܝܡܘ	ܐܩܝܡܘ	ܐܬܬܩܡܘ
2 f.	ܩܘܡܝܢ	ܣܝܡܝܢ	ܐܬܬܩܝܡܝܢ	ܩܝܡܝܢ	ܐܬܩܝܡܝܢ	ܐܩܝܡܝܢ	ܐܬܬܩܡܝܢ
Fut. 3 m.	ܢܩܘܡ	ܢܣܝܡ	ܢܬܬܩܝܡ	ܢܩܝܡ	ܢܬܩܝܡ	ܢܩܝܡ	ܢܬܬܩܡ
3 f.	ܬܩܘܡ, ܡܚ	ܬܣܝܡ	ܬܬܬܩܝܡ, ܡܚ	ܬܩܝܡ, ܡܚ	ܬܬܩܝܡ, ܡܚ	ܬܩܝܡ, ܡܚ	ܬܬܬܩܡ, ܡܚ
2 m.	ܬܩܘܡ	ܬܣܝܡ	ܬܬܬܩܝܡ	ܬܩܝܡ	ܬܬܩܝܡ	ܬܩܝܡ	ܬܬܬܩܡ
2 f.	ܬܩܘܡܝܢ	ܬܣܝܡܝܢ	ܬܬܬܩܝܡܝܢ	ܬܩܝܡܝܢ	ܬܬܩܝܡܝܢ	ܬܩܝܡܝܢ	ܬܬܬܩܡܝܢ
1 c.	ܐܩܘܡ	ܐܣܝܡ	ܐܬܬܩܝܡ	ܐܩܝܡ	ܐܬܩܝܡ	ܐܩܝܡ	ܐܬܬܩܡ
Plur. 3 m.	ܢܩܘܡܘܢ	ܢܣܝܡܘܢ	ܢܬܬܩܝܡܘܢ	ܢܩܝܡܘܢ	ܢܬܩܝܡܘܢ	ܢܩܝܡܘܢ	ܢܬܬܩܡܘܢ
3 f.	ܢܩܘܡܢ	ܢܣܝܡܢ	ܢܬܬܩܝܡܢ	ܢܩܝܡܢ	ܢܬܩܝܡܢ	ܢܩܝܡܢ	ܢܬܬܩܡܢ
2 m.	ܬܩܘܡܘܢ	ܬܣܝܡܘܢ	ܬܬܬܩܝܡܘܢ	ܬܩܝܡܘܢ	ܬܬܩܝܡܘܢ	ܬܩܝܡܘܢ	ܬܬܬܩܡܘܢ
2 f.	ܬܩܘܡܢ	ܬܣܝܡܢ	ܬܬܬܩܝܡܢ	ܬܩܝܡܢ	ܬܬܩܝܡܢ	ܬܩܝܡܢ	ܬܬܬܩܡܢ
1 c.	ܢܩܘܡ	ܢܣܝܡ	ܢܬܬܩܝܡ	ܢܩܝܡ	ܢܬܩܝܡ	ܢܩܝܡ	ܢܬܬܩܡ
Part. act. m.	ܩܐܡ			ܡܩܝܡ		ܡܩܝܡ	
f.	ܩܝܡܐ			ܡܩܝܡܐ		ܡܩܝܡܐ	
Part. P. m.	ܣܝܡ		ܡܬܬܩܝܡ	ܡܩܝܡ	ܡܬܩܝܡ	ܡܩܡ	ܡܬܬܩܡ
f.	ܣܝܡܐ		ܡܬܬܩܝܡܐ	ܡܩܝܡܐ	ܡܬܩܝܡܐ	ܡܩܡܐ	ܡܬܬܩܡܐ

Verbs Third Rad. Olaph (ܠܐ § 32).

	Peal.		Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshtaph.
Pret. 3 m.	ܓܠܐ	ܫܠܝ	ܐܬܓܠܝ	ܓܠܝ	ܐܬܓܠܝ	ܐܓܠܝ	ܐܬܬܓܠܝ	ܫܓܠܝ	ܐܫܬܓܠܝ
3 f.	ܓܠܬ	ܫܠܝܬ	ܐܬܓܠܝܬ	ܓܠܝܬ	ܐܬܓܠܝܬ	ܐܓܠܝܬ	ܐܬܬܓܠܝܬ		
2 m.	ܓܠܝܬ	ܫܠܝܬ	ܐܬܓܠܝܬ	ܓܠܝܬ	ܐܬܓܠܝܬ	ܐܓܠܝܬ	ܐܬܬܓܠܝܬ		
2 f.	ܓܠܝܬܝ	ܫܠܝܬܝ	ܐܬܓܠܝܬܝ	ܓܠܝܬܝ	ܐܬܓܠܝܬܝ	ܐܓܠܝܬܝ	ܐܬܬܓܠܝܬܝ		
1 c.	ܓܠܝܬ	ܫܠܝܬ	ܐܬܓܠܝܬ	ܓܠܝܬ	ܐܬܓܠܝܬ	ܐܓܠܝܬ	ܐܬܬܓܠܝܬ		
Plur. 3 m.	ܓܠܘ	ܫܠܝܘ	ܐܬܓܠܝܘ	ܓܠܝܘ	ܐܬܓܠܝܘ	ܐܓܠܝܘ	ܐܬܬܓܠܝܘ		
3 f.	ܓܠܝ̈, ܢ	ܫܠܝ̈	ܐܬܓܠܝ̈, ܢ	ܓܠܝ̈, ܢ	ܐܬܓܠܝ̈, ܢ	ܐܓܠܝ̈, ܢ	ܐܬܬܓܠܝ̈, ܢ		
2 m.	ܓܠܝܬܘܢ	ܫܠܝܬܘܢ	ܐܬܓܠܝܬܘܢ	ܓܠܝܬܘܢ	ܐܬܓܠܝܬܘܢ	ܐܓܠܝܬܘܢ	ܐܬܬܓܠܝܬܘܢ		
2 f.	ܓܠܝܬܝܢ	ܫܠܝܬܝܢ	ܐܬܓܠܝܬܝܢ	ܓܠܝܬܝܢ	ܐܬܓܠܝܬܝܢ	ܐܓܠܝܬܝܢ	ܐܬܬܓܠܝܬܝܢ		
1 c.	ܓܠܝܢ, ܢ	ܫܠܝܢ	ܐܬܓܠܝܢ, ܢ	ܓܠܝܢ, ܢ	ܐܬܓܠܝܢ, ܢ	ܐܓܠܝܢ, ܢ	ܐܬܬܓܠܝܢ, ܢ		
Infin.	ܡܓܠܐ		ܡܬܓܠܝܘ	ܡܓܠܝܘ	ܡܬܓܠܝܘ	ܡܓܠܝܘ	ܡܬܬܓܠܝܘ	ܡܫܓܠܝܘ	ܡܫܬܓܠܝܘ
Imp. 2 m.	ܓܠܝ		ܐܬܓܠܝ	ܓܠܐ	ܐܬܓܠܐ	ܐܓܠܐ	ܐܬܬܓܠܐ	ܫܓܠܐ	ܐܫܬܓܠܐ
2 f.	ܓܠܝ		ܐܬܓܠܝ	ܓܠܝ	ܐܬܓܠܝ	ܐܓܠܝ	ܐܬܬܓܠܝ		

Plur. 2 m.	ܓܠܘ	ܐܬܓܠܘ	ܓܠܘ	ܐܬܓܠܘ	ܐܓܠܘ	ܐܬܬܓܠܘ		
2 f.	ܓܠܝܝܢ	ܐܬܓܠܝܝܢ	ܓܠܝܝܢ	ܐܬܓܠܝܝܢ	ܐܓܠܝܝܢ	ܐܬܬܓܠܝܝܢ		
Futr. 3 m.	ܢܓܠܐ	ܢܬܓܠܐ	ܢܓܠܐ	ܢܬܓܠܐ	ܢܓܠܐ	ܢܬܬܓܠܐ	ܢܫܓܠܐ	ܢܫܬܓܠܐ
3 f.	ܬܓܠܐ [illegible]	ܬܬܓܠܐ [illegible]	ܬܓܠܐ [illegible]	ܬܬܓܠܐ [illegible]	ܬܓܠܐ [illegible]	ܬܬܬܓܠܐ [illegible]		
2 m.	ܬܓܠܐ	ܬܬܓܠܐ	ܬܓܠܐ	ܬܬܓܠܐ	ܬܓܠܐ	ܬܬܬܓܠܐ		
2 f.	ܬܓܠܝܢ	ܬܬܓܠܝܢ	ܬܓܠܝܢ	ܬܬܓܠܝܢ	ܬܓܠܝܢ	ܬܬܬܓܠܝܢ		
1 c.	ܐܓܠܐ	ܐܬܓܠܐ	ܐܓܠܐ	ܐܬܓܠܐ	ܐܓܠܐ	ܐܬܬܓܠܐ		
Plur. 3 m.	ܢܓܠܘܢ	ܢܬܓܠܘܢ	ܢܓܠܘܢ	ܢܬܓܠܘܢ	ܢܓܠܘܢ	ܢܬܬܓܠܘܢ		
3 f.	ܢܓܠܝܢ	ܢܬܓܠܝܢ	ܢܓܠܝܢ	ܢܬܓܠܝܢ	ܢܓܠܝܢ	ܢܬܬܓܠܝܢ		
2 m.	ܬܓܠܘܢ	ܬܬܓܠܘܢ	ܬܓܠܘܢ	ܬܬܓܠܘܢ	ܬܓܠܘܢ	ܬܬܬܓܠܘܢ		
2 f.	ܬܓܠܝܢ	ܬܬܓܠܝܢ	ܬܓܠܝܢ	ܬܬܓܠܝܢ	ܬܓܠܝܢ	ܬܬܬܓܠܝܢ		
1 c.	ܢܓܠܐ	ܢܬܓܠܐ	ܢܓܠܐ	ܢܬܓܠܐ	ܢܓܠܐ	ܢܬܬܓܠܐ		
Part. act. m.	ܓܠܐ		ܡܓܠܐ		ܡܓܠܐ		ܡܫܓܠܐ	
f.	ܓܠܝܐ		ܡܓܠܝܐ		ܡܓܠܝܐ		ܡܫܓܠܝܐ	
Part. P. m.	ܓܠܐ	ܡܬܓܠܐ	ܡܓܠܝ	ܡܬܓܠܐ	ܡܓܠܝ	ܡܬܬܓܠܐ	ܡܫܓܠܝ	ܡܫܬܓܠܐ
f.	ܓܠܝܐ	ܡܬܓܠܝܐ	ܡܓܠܝܐ	ܡܬܓܠܝܐ	ܡܓܠܝܐ	ܡܬܬܓܠܝܐ	ܡܫܓܠܝܐ	ܡܫܬܓܠܝܐ

Verbs First Rad. Nun (ܢܦܩ § 33).

	Peal.	Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethtaphal.	Shaphel	Eshtaph.
Pret. 3 m.	ܢܦܩ	ܐܬܢܦܩ	ܢܦܩ	ܐܬܢܦܩ	ܐܦܩ	ܐܬܬܦܩ	(ܫܦܩ)	(ܐܫܬܦܩ)
3 f.	ܢܦܩܬ	ܐܬܢܦܩܬ	ܢܦܩܬ	ܐܬܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ		
2 m.	ܢܦܩܬ	ܐܬܢܦܩܬ	ܢܦܩܬ	ܐܬܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ		
2 f.	ܢܦܩܬܝ	ܐܬܢܦܩܬܝ	ܢܦܩܬܝ	ܐܬܢܦܩܬܝ	ܐܦܩܬܝ	ܐܬܬܦܩܬܝ		
1 c.	ܢܦܩܬ	ܐܬܢܦܩܬ	ܢܦܩܬ	ܐܬܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ		
Plur. 3 m.	ܢܦܩܘ	ܐܬܢܦܩܘ	ܢܦܩܘ	ܐܬܢܦܩܘ	ܐܦܩܘ	ܐܬܬܦܩܘ		
3 f.	ܢܦܩ̈ܝ, ܢܦܩ̈ܢ	ܐܬܢܦܩ̈ܝ, ܐܬܢܦܩ̈ܢ	ܢܦܩ̈ܝ, ܢܦܩ̈ܢ	ܐܬܢܦܩ̈ܝ, ܐܬܢܦܩ̈ܢ	ܐܦܩ̈ܝ, ܐܦܩ̈ܢ	ܐܬܬܦܩ̈ܝ, ܐܬܬܦܩ̈ܢ		
2 m.	ܢܦܩܬܘܢ	ܐܬܢܦܩܬܘܢ	ܢܦܩܬܘܢ	ܐܬܢܦܩܬܘܢ	ܐܦܩܬܘܢ	ܐܬܬܦܩܬܘܢ		
2 f.	ܢܦܩܬܝܢ	ܐܬܢܦܩܬܝܢ	ܢܦܩܬܝܢ	ܐܬܢܦܩܬܝܢ	ܐܦܩܬܝܢ	ܐܬܬܦܩܬܝܢ		
1 c.	ܢܦܩܢ, ܢܦܩܢܢ	ܐܬܢܦܩܢ, ܐܬܢܦܩܢܢ	ܢܦܩܢ, ܢܦܩܢܢ	ܐܬܢܦܩܢ, ܐܬܢܦܩܢܢ	ܐܦܩܢ, ܐܦܩܢܢ	ܐܬܬܦܩܢ, ܐܬܬܦܩܢܢ		
Infin.	ܡܦܩ	ܡܬܢܦܩܘ	ܡܢܦܩܘ	ܡܬܢܦܩܘ	ܡܦܩܘ	ܡܬܬܦܩܘ	(ܡܫܦܩܘ)	(ܡܫܬܦܩܘ)
Imp. 2 m.	ܦܘܩ	ܐܬܢܦܩ	ܢܦܩ	ܐܬܢܦܩ	ܐܦܩ	ܐܬܬܦܩ (ܦܩ)	(ܫܦܩ)	(ܐܫܬܦܩ)
2 f.	ܦܘܩܝ	ܐܬܢܦܩܝ	ܢܦܩܝ	ܐܬܢܦܩܝ	ܐܦܩܝ	ܐܬܬܦܩܝ		(ܐܫܬܦܩܝ)

Plur. 2 m.	ܦܘܩܘ	ܐܬܢܦܩܘ	ܢܦܩܘ	ܐܬܢܦܩܘ	ܐܦܩܘ	ܐܬܬܦܩܘ		
2 f.	ܦܘܩܝܢ	ܐܬܢܦܩܝܢ	ܢܦܩܝܢ	ܐܬܢܦܩܝܢ	ܐܦܩܝܢ	ܐܬܬܦܩܝܢ		
Fut. 3 m.	ܢܦܘܩ	ܢܬܢܦܩ	ܢܢܦܩ	ܢܬܢܦܩ	ܢܦܩ	ܢܬܬܦܩ	(ܢܫܦܩ)	(ܢܫܬܦܩ)
3 f.	ܬܦܘܩ, ܡܢ	ܬܬܢܦܩ, ܡܢ	ܬܢܦܩ, ܡܢ	ܬܬܢܦܩ, ܡܢ	ܬܦܩ, ܡܢ	ܬܬܬܦܩ, ܡܢ		
2 m.	ܬܦܘܩ	ܬܬܢܦܩ	ܬܢܦܩ	ܬܬܢܦܩ	ܬܦܩ	ܬܬܬܦܩ		
2 f.	ܬܦܩܝܢ	ܬܬܢܦܩܝܢ	ܬܢܦܩܝܢ	ܬܬܢܦܩܝܢ	ܬܦܩܝܢ	ܬܬܬܦܩܝܢ		
1 c.	ܐܦܘܩ	ܐܬܢܦܩ	ܐܢܦܩ	ܐܬܢܦܩ	ܐܦܩ	ܐܬܬܦܩ		
Plur. 3 m.	ܢܦܩܘܢ	ܢܬܢܦܩܘܢ	ܢܢܦܩܘܢ	ܢܬܢܦܩܘܢ	ܢܦܩܘܢ	ܢܬܬܦܩܘܢ		
3 f.	ܢܦܩܢ	ܢܬܢܦܩܢ	ܢܢܦܩܢ	ܢܬܢܦܩܢ	ܢܦܩܢ	ܢܬܬܦܩܢ		
2 m.	ܬܦܩܘܢ	ܬܬܢܦܩܘܢ	ܬܢܦܩܘܢ	ܬܬܢܦܩܘܢ	ܬܦܩܘܢ	ܬܬܬܦܩܘܢ		
2 f.	ܬܦܩܢ	ܬܬܢܦܩܢ	ܬܢܦܩܢ	ܬܬܢܦܩܢ	ܬܦܩܢ	ܬܬܬܦܩܢ		
1 c.	ܢܦܘܩ	ܢܬܢܦܩ	ܢܢܦܩ	ܢܬܢܦܩ	ܢܦܩ	ܢܬܬܦܩ		
Part. act. m.	ܢܦܩ		ܡܢܦܩ		ܡܦܩ		(ܡܫܦܩ)	
f.	ܢܦܩܐ		ܡܢܦܩܐ		ܡܦܩܐ			
Part. P. m.	ܢܦܝܩ	ܡܬܢܦܩ	ܡܢܦܩ	ܡܬܢܦܩ	ܡܦܩ	ܡܬܬܦܩ	(ܡܫܦܩ)	(ܡܫܬܦܩ)
f.	ܢܦܝܩܐ	ܡܬܢܦܩܐ	ܡܢܦܩܐ	ܡܬܢܦܩܐ	ܡܦܩܐ	ܡܬܬܦܩܐ		

Verbs Middle Rad. Doubled (ܥܥ § 84).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܪܣ	ܐܬܪܣܣ	ܪܣܣ	ܐܬܪܣܣ	ܐܪܣ	ܐܬܬܪܣ	ܫܪܣ	ܐܫܬܪܣ
3 f.	ܪܣܬ	ܐܬܪܣܣܬ	ܪܣܣܬ	ܐܬܪܣܣܬ	ܐܪܣܬ	ܐܬܬܪܣܬ		
2 m.	ܪܣܬ	ܐܬܪܣܣܬ	ܪܣܣܬ	ܐܬܪܣܣܬ	ܐܪܣܬ	ܐܬܬܪܣܬ		
2 f.	ܪܣܬܝ	ܐܬܪܣܣܬܝ	ܪܣܣܬܝ	ܐܬܪܣܣܬܝ	ܐܪܣܬܝ	ܐܬܬܪܣܬܝ		
1 c.	ܪܣܬ	ܐܬܪܣܣܬ	ܪܣܣܬ	ܐܬܪܣܣܬ	ܐܪܣܬ	ܐܬܬܪܣܬ		
Plur. 3 m.	ܪܣܘ	ܐܬܪܣܣܘ	ܪܣܣܘ	ܐܬܪܣܣܘ	ܐܪܣܘ	ܐܬܬܪܣܘ		
3 f.	ܪܣܝ، ܪܣܝܢ	ܐܬܪܣܣܝ، ܐܬܪܣܣܝܢ	ܪܣܣܝ، ܪܣܣܝܢ	ܐܬܪܣܣܝ، ܐܬܪܣܣܝܢ	ܐܪܣܝ، ܐܪܣܝܢ	ܐܬܬܪܣܝ، ܐܬܬܪܣܝܢ		
2 m.	ܪܣܬܘܢ	ܐܬܪܣܣܬܘܢ	ܪܣܣܬܘܢ	ܐܬܪܣܣܬܘܢ	ܐܪܣܬܘܢ	ܐܬܬܪܣܬܘܢ		
2 f.	ܪܣܬܝܢ	ܐܬܪܣܣܬܝܢ	ܪܣܣܬܝܢ	ܐܬܪܣܣܬܝܢ	ܐܪܣܬܝܢ	ܐܬܬܪܣܬܝܢ		
1 c.	ܪܣܢ، ܢܢ	ܐܬܪܣܣܢ، ܢܢ	ܪܣܣܢ، ܢܢ	ܐܬܪܣܣܢ، ܢܢ	ܐܪܣܢ، ܢܢ	ܐܬܬܪܣܢ، ܢܢ		
Infin.	ܡܪܣ	ܡܬܪܣܣܘ	ܡܪܣܣܘ	ܡܬܪܣܣܘ	ܡܪܣܘ	ܡܬܬܪܣܘ	ܡܫܪܣܘ	ܡܫܬܪܣܘ
Imp. 2 m.	ܪܘܣ	ܐܬܪܣܣ	ܪܣܣ	ܐܬܪܣܣ	ܐܪܣ	ܐܬܬܪܣ (ܪܘܣ)	ܫܪܣ	ܐܫܬܪܣ
2 f.	ܪܘܣܝ	ܐܬܪܣܣܝ	ܪܣܣܝ	ܐܬܪܣܣܝ	ܐܪܣܝ	ܐܬܬܪܣܝ		(ܐܫܬܪܣܝ)

Plur. 2 m.	ܪܣܬܘܢ	ܐܬܪܣܣܬܘܢ	ܪܣܣܬܘܢ	ܐܬܪܣܣܬܘܢ	ܐܪܣܬܘܢ	ܐܬܬܪܣܬܘܢ		
2 f.	ܪܣܬܝܢ	ܐܬܪܣܣܬܝܢ	ܪܣܣܬܝܢ	ܐܬܪܣܣܬܝܢ	ܐܪܣܬܝܢ	ܐܬܬܪܣܬܝܢ		
Fut. 3 m.	ܢܪܘܣ	ܢܬܪܣܣ	ܢܪܣܣ	ܢܬܪܣܣ	ܢܪܣ	ܢܬܬܪܣ	ܢܫܪܣ	ܢܫܬܪܣ
3 f.	ܬܪܘܣ, ܗܝ	ܬܬܪܣܣ, ܗܝ	ܬܪܣܣ, ܗܝ	ܬܬܪܣܣ, ܗܝ	ܬܪܣ, ܗܝ	ܬܬܬܪܣ, ܗܝ		
2 m.	ܬܪܘܣ	ܬܬܪܣܣ	ܬܪܣܣ	ܬܬܪܣܣ	ܬܪܣ	ܬܬܬܪܣ		
2 f.	ܬܪܣܝܢ	ܬܬܪܣܣܝܢ	ܬܪܣܣܝܢ	ܬܬܪܣܣܝܢ	ܬܪܣܝܢ	ܬܬܬܪܣܝܢ		
1 c.	ܐܪܘܣ	ܐܬܪܣܣ	ܐܪܣܣ	ܐܬܪܣܣ	ܐܪܣ	ܐܬܬܪܣ		
Plur. 3 m.	ܢܪܣܘܢ	ܢܬܪܣܣܘܢ	ܢܪܣܣܘܢ	ܢܬܪܣܣܘܢ	ܢܪܣܘܢ	ܢܬܬܪܣܘܢ		
3 f.	ܢܪܣܢ	ܢܬܪܣܣܢ	ܢܪܣܣܢ	ܢܬܪܣܣܢ	ܢܪܣܢ	ܢܬܬܪܣܢ		
2 m.	ܬܪܣܘܢ	ܬܬܪܣܣܘܢ	ܬܪܣܣܘܢ	ܬܬܪܣܣܘܢ	ܬܪܣܘܢ	ܬܬܬܪܣܘܢ		
2 f.	ܬܪܣܢ	ܬܬܪܣܣܢ	ܬܪܣܣܢ	ܬܬܪܣܣܢ	ܬܪܣܢ	ܬܬܬܪܣܢ		
1 c.	ܢܪܘܣ	ܢܬܪܣܣ	ܢܪܣܣ	ܢܬܪܣܣ	ܢܪܣ	ܢܬܬܪܣ		
Part. act. m.	ܪܐܣ		ܡܪܣܣ		ܡܪܣ		ܡܫܪܣ	
f.	ܪܐܣܐ		ܡܪܣܣܐ		ܡܪܣܐ		ܡܫܪܣܐ	
Part. P. m.	ܪܣܝܣ	ܡܬܪܣܣ	ܡܪܣܣ	ܡܬܪܣܣ	ܡܪܣ	ܡܬܬܪܣ	ܡܫܪܣ	ܡܫܬܪܣ
f.	ܪܣܝܣܐ	ܡܬܪܣܣܐ	ܡܪܣܣܐ	ܡܬܪܣܣܐ	ܡܪܣܐ	ܡܬܬܪܣܐ	ܡܫܪܣܐ	ܡܫܬܪܣܐ

PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

(*Compare* § 4. *Rem.*).

	3 *m.*	3 *f.*	2 *m.*	1 *c.*
Preter. Sing.	ܩܛܠ ܩܛܠ ܩܛܠ	ܩܛܠܬ ܩܛܠܬ ܩܛܠܬ ܩܛܠܬ ܩܛܠܬ	ܩܛܠܬ ܩܛܠܬ ܩܛܠܬ	ܩܛܠܬ ܩܛܠܬ ܩܛܠܬ
Plur.	ܩܛܠܘ ܩܛܠܘ ܩܛܠܘ ܩܛܠܘ	*	*	ܩܛܠܢ ܩܛܠܢ
Fut. Sing.	ܢܩܛܘܠ ܢܩܛܘܠ ܢܩܛܘܠ	ܬܩܛܘܠ ܬܩܛܘܠ ܬܩܛܘܠ	ܬܩܛܘܠ ܬܩܛܘܠ ܬܩܛܘܠ	ܐܩܛܘܠ ܐܩܛܘܠ (ܐܬܩܛܠ)
Plur.	ܢܩܛܠܘܢ ܢܩܛܠܘܢ ܢܩܛܠܘܢ ܢܩܛܠܘܢ ܢܩܛܠܘܢ	*	ܬܩܛܠܘܢ ܬܩܛܠܘܢ ܬܩܛܠܘܢ	ܢܩܛܘܠ ܢܩܛܘܠ ܢܩܛܘܠ
Imper. Sing. m.	ܩܛܘܠ ܩܛܘܠ ܩܛܘܠ	Plur. m.	ܩܛܘܠܘ ܩܛܘܠܘ ܩܛܘܠܘ ܩܛܘܠܘ	
Infin.	ܡܩܛܠ ܡܩܛܠ ܡܩܛܠ ܡܩܛܠ ܡܩܛܠܘ etc.			
Part. Act.	ܩܛܠ m. ܩܛܠܐ f. ܡܩܛܠ	Passive	ܩܛܝܠ ܩܛܝܠ ܩܛܝܠ ܡܬܩܛܠ ܡܬܩܛܠ ܡܬܩܛܠ	

Rem.—The forms of the verb which are omitted in the foregoing Table, are not marked with diacritical points, since they may easily be recognized from their formation.

§ 36. *Verbs with Suffixes.*

The union of verbal forms with suffixes is much more simple in Syriac than in Hebrew. It should be remarked in general that the vowel of the first or second syllable either falls away; e. g. ܰ in the 3 fem. and 1 sing. pret. and ܘ̇ in the fut.; or the vowel of the second syllable falls back upon the preceding consonant; e. g. in the same persons of pret. Pe. in which ܶ of the first syllable falls away. The verbal endings ܝ and ܘ quiesce in ܺ and ܽ. Verbal forms, unless they terminate with ܝܺ and ܘܽ, remain unchanged before the suffixes ܟܽܘܢ, ܟܶܝܢ. Also the characteristic vowel of the first syllable of Pa. and Aph. remains unchanged, and the suffixes of the 3 plur. are attached to verbs in the form of separate pronouns. In respect to the particular persons the following should be remarked (see Table of the pronouns, § 16. and table of the verbs, with suffixes, § 36).

A. Preterit with Suffixes.

3 sing. masc. ܩܛܰܠ before the suffixes ܟܽܘܢ, ܟܶܝܢ in the 2 plur. masc. and fem. The other persons ܩܰܛܠ with suff. a. 1.

3 sing. fem. ܩܶܛܠܰܬ before ܟܽܘܢ, ܟܶܝܢ. The others ܩܛܠܰܬ with suff. a. 1.

2 sing. masc. ܩܛܰܠܬ unchanged, and by way of exception with suff. c.

2 sing. fem. ܩܛܰܠܬܝ is changed into ܩܛܰܠܬܺܝ with suff. b.

1 sing. com. ܩܶܛܠܶܬ forms ܩܛܰܠܬ with suff. a. 1.

3 plur. masc. ܩܛܰܠܘ becomes ܩܛܰܠܽܘ with suff. b. or with ܢ parag., excepting before ܟܽܘܢ, ܟܶܝܢ.

3 plur. fem. ܩܛܰ̈ܠܝ either ܩܛܰ̈ܠ with suff. c. or with ܢ parag. ܩܛܰܠܶܝܢ.

2 plur. masc. and fem. and 1 com. retain the forms ܩܛܠܬܘܢ, ܩܛܠܬܝܢ, ܩܛܠܢ with suff. c.

Rem.—The 3 fem. 2 masc. and 1 com. sing. in some forms with suffixes are only distinguished from each other by the diacritical point, which, in the first person, stands over the consonant (vid. § 4). Verbs Med. E. with suff. follow the form of Verbs Med. A., and retain ܰ where the latter retain ܳ; e. g. 3 sing. fem. ܩܛܝܠܬ with suff. ܩܛܝܠܬܗ. Yet the form ܢܛܪܬܗ occurs in Ps. cxviii. 167, instead of which, since no similar example occurs, the punctuation should perhaps be ܰ. The same is the case even in Verbs Med. Olaph. Quies. So the vowel ܰ belonging to ܫܐܠ is changed into ܳ over ܫܐܠܬܗ; but in the 1 sing., ܰ remains; e. g. ܫܐܠܬܟ. In respect to verbs 1 rad. ܐ and ܝ quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel, ܐ retains its ܰ and ܝ its ܶ; e. g. ܐܟܠܬܗ. But where, in the regular verb, ܳ stands over the first radical, this class of verbs retains it in the same manner; e. g. ܐܡܪܬ with suff. ܐܡܪܬܗ, ܝܬܒܬ with suff. ܝܬܒܬܢܝ. Defective verbs, or those with Med. Rad. doubled, retain ܰ in the pret. unchanged, like the form ܩܛܠ. The 3 fem. and 1 sing. change ܰ into ܳ; e. g. ܪܡܬ with suff. ܪܡܬܗ; but they remain unchanged before ܟܘܢ and ܟܝܢ; e. g. ܪܡܬܟܘܢ. Pa. and Aph. retain the vowel of the first syllable unchanged. In respect to ܰ of the second syllable, it should be observed that where Pe. retains ܳ, Pa. retains ܰ; but where ܳ falls away or falls back upon the first syllable, ܰ is lost. The 3 sing. masc. and 3 plur. masc. and fem. in Pe. and Pa. with suff., are hence all similar, and can only be distinguished from each other by their signification in the context; e. g. ܩܛܠܗ (from ܩܛܠ or ܩܛܠܘ). But these forms are exceptions to this rule when standing before ܟܘܢ and ܟܝܢ.

B. Future with Suffixes.

Throughout the sing. and in the 1 plur., ܘ, which has been inserted, remains unchanged before the suffixes ܟܘܢ and

ܢܶܝ. Before the other suffixes it falls away, and the form ܬܩܛܘܠ takes the suff. a. 1.; but if the suff. is in the 3 person, only the suffix. a. 2. is used. The other persons are treated according to the rule laid down. In the plur. the 2 and 3 masc. and fem. remain unchanged with suff. c.

REM.—ܢ parag. of the 3 sing. fem. falls away, and is connected with the suff. after the form ܬܩܛܘܠ. What is true of ܘ in Pe. is also true in Pa. in respect to the falling away of the vowel of the last syllable, excepting before ܟܘܢ and ܟܶܝܢ. In the 3 sing. masc. with suff. of 3 person masc.; e. g. ܢܩܛܘܠܝܘܗܝ, — appears sometimes over ܘ. But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes ܢ before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g. ܠܐ ܬܒܗܬܢܢܝ *put me not to shame*. In Verbs Med. E. the middle radical retains —, and in Verbs 3 Gutt., —. This peculiarity, Amira, p. 389, refers exclusively to quadriliterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Ps. lxxi. 9. ed. Erpen. ܠܐ ܬܫܒܘܩܢܢܝ, ed. Paris. ܬܫܒܩܢܢܝ, and in Pa. Ps. cxviii. 172, ܬܫܠܢܢܝ. Amira adds that this form is found particularly in prohibitory negations, which remark is likewise confirmed by the examples given. The persons of the fut. with ܢ remain unchanged. But it should be remarked that if the form ܢܩܛܠܘܢ takes the suff. of the 3 per. sing. masc.; e. g. ܢܩܛܠܘܢܝܗܝ, sometimes ܢ falls away; e. g. Matt. viii. 25, ܕܢܝܚܘܪܗܝ.

C. IMPERATIVE WITH SUFFIXES.

The 2 sing. masc. ܩܛܘܠ remains unchanged with suff. a. 2. of the 1 per. sing. and plur., and of the 3 sing. fem. When the suff. is in the 3 sing. masc. the form of suff. c. is used.

In the 2 sing. fem. of the form ܩܛܘܠܝ with suff. b. ܝ quiesces in —.

In the 2 plur. masc. ܩܛܘܠܘ passes into ܩܛܠܘ with suff. b.

The 2 plur. fem. is rare, and omits ܝ before the suffix.

REM.—The imperative with ܰ and ܳ in Pe. and in the other conjugations, retains its vowel unchanged; e. g. ܫܡܰܥܝܢܝ *hear me*, ܩܰܒܶܠܝܗܝ *receive him*. The forms of the imperat. pass., with an active signification, also remain unchanged; e. g. ܐܶܬ݂ܕܟ݂ܰܪ *be reminded*, with suff. ܐܶܬ݂ܕܟ݂ܪܝܢܝ. In respect to the transposition of ܘ in the plur. it should be remarked that ܐ of Verbs ܦܐ (§ 28. 1) loses its vowel ܶ. But in those ܦܐ Verbs whose imperat. does not take ܘ, this vowel is inserted after the first radical; e. g. ܐܪܦܘ with suff. ܐܘܪܦܘܗܝ. Yet this transposition of ܘ does not always take place, as the form ܦܩܘܕܘܢܝ sometimes occurs. In Pa. and Aph. ܰ, in Verbs 3 Gutt., ܰ, falls away; e. g. ܫܰܒ݁ܰܚܘ with suff. ܫܰܒ݁ܚܘܗܝ *praise him*, ܐܰܘܒܶܠܘ with suff. ܐܰܘܒܠܘܗܝ *lead him hither*. Verbs ܠܐ are an exception, as they retain ܶ; e. g. ܐܰܛܶܐܒܘܢܝ *do me good*. Also a form with ܢ parag. sometimes occurs; e. g. ܦܩܘܕܘܢ with suff. ܦܩܘܕܘܢܳܝܗܝ. In the fem. plur. the paragogic form is the more usual; but in Pa. and Aph. both forms occur together.

D. Infinitive with Suffixes.

The infinitive Pe. ܡܶܩܛܰܠ with suff. a. 1. remains unchanged before the suff. of the 2 per. plur. The suffixes of the other persons are attached to the form ܡܶܩܛܠ. But the infinitives of the remaining conjugations with ܘ are treated as feminine substantives, the feminine suffixes of which (those of the 3 plur. excepted, which are attached separately to the form with ܘ) they take, attached to the termination ܘܬ (Compare § 45. 2. and § 48. B. feminines, declension 1).

REM.—In Pe., where ܰ of the second syllable falls away, some grammarians insert, in its place, ܶ; e. g. ܠܡܶܩܛܠܶܗ. Buxtorf adds yet two other forms with ܘ or ܘ inserted after the third radical; e. g.

ܡܩܛܠܢܘܗܝ and ܡܩܛܠܢܘܗܝ. If the vowel be ◌ܳ, as in Verbs ܠܗ, it remains unchanged; e. g. ܡܦܢܝܢܗ.

E. Participle with Suffixes.

Participles, which are considered as nouns, take *their* suffixes. This occurs, however, more rarely in the part. act., where either prepositions are used; e. g. ܠܟ, ܒܥܝܢ *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g. ܥܕܪ *supporting*, ܥܕܘܪܗ *his helper*. On the contrary participles with separate pronouns (vid. § 18. 4. Rem.), or with afformatives (§ 20) form the present tense.

Proper Form.		Sing. 1 c.	2 m.	2 f.
Pret. Pe. Sing. 3 m.	ܩܛܠ	ܩܛܠܢܝ	ܩܛܠܟ	ܩܛܠܟܝ
3 f.	ܩܛܠܬ	ܩܛܠܬܢܝ	ܩܛܠܬܟ	ܩܛܠܬܟܝ
2 m.	ܩܛܠܬ	ܩܛܠܬܢܝ	*	*
2 f.	ܩܛܠܬܝ	ܩܛܠܬܝܢܝ	*	*
1 c.	ܩܛܠܬ	*	ܩܛܠܬܟ	ܩܛܠܬܟܝ
Plur. 3 m.	ܩܛܠܘ	ܩܛܠܘܢܝ ܩܛܠܘܢܢܝ	ܩܛܠܘܟ ܩܛܠܘܢܟ	ܩܛܠܘܟܝ ܩܛܠܘܢܟܝ
3 f.	ܩܛܠܝ ܩܛܠܢ	ܩܛܠܝܢܝ ܩܛܠܢܢܝ	ܩܛܠܝܟ ܩܛܠܢܟ	ܩܛܠܝܟܝ ܩܛܠܢܟܝ
2 m.	ܩܛܠܬܘܢ	ܩܛܠܬܘܢܢܝ	*	*
2 f.	ܩܛܠܬܝܢ	ܩܛܠܬܝܢܢܝ	*	*
1 c.	ܩܛܠܢ	*	ܩܛܠܢܟ	ܩܛܠܢܟܝ
Infinit.	ܡܩܛܠ	ܡܩܛܠܢܝ	ܡܩܛܠܟ	ܡܩܛܠܟܝ
Imp. sing. 2 m.	ܩܛܘܠ	ܩܛܘܠܝܢܝ	*	*
2 f.	ܩܛܘܠܝ	ܩܛܘܠܝܢܝ	*	*
Plur. 2 m.	ܩܛܘܠܘ	ܩܛܘܠܘܢܝ	*	*
2 f.	ܩܛܘܠܝܢ	ܩܛܘܠܝܢܝ ܩܛܘܠܝܢܢܝ	*	*
Fut. sing. 3 m.	ܢܩܛܘܠ	ܢܩܛܠܢܝ	ܢܩܛܠܟ	ܢܩܛܠܟܝ
Plur. 3 m.	ܢܩܛܠܘܢ	ܢܩܛܠܘܢܢܝ	ܢܩܛܠܘܢܟ	ܢܩܛܠܘܢܟܝ
Pret. Pa.	ܩܛܠ	ܩܛܠܢܝ	ܩܛܠܟ	ܩܛܠܟܝ
Infin. Pa.	ܡܩܛܠܘ	ܡܩܛܠܘܬܢܝ	ܡܩܛܠܘܬܟ	ܡܩܛܠܘܬܟܝ

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܢ	ܩܛܠܟܘܢ	ܩܛܠܟܝܢ
ܩܛܠܬܗ	ܩܛܠܬܗ	ܩܛܠܬܢ	ܩܛܠܬܟܘܢ	ܩܛܠܬܟܝܢ
ܩܛܠܬܝܗܝ	ܩܛܠܬܗ	ܩܛܠܬܢ	*	*
ܩܛܠܬܝܘܗܝ	ܩܛܠܬܝܗ	ܩܛܠܬܝܢ	*	*
ܩܛܠܬܗ	ܩܛܠܬܗ	*	ܩܛܠܬܟܘܢ	ܩܛܠܬܟܝܢ
ܩܛܠܘܗܝ	ܩܛܠܘܗ	ܩܛܠܘܢ	ܩܛܠܘܟܘܢ	ܩܛܠܘܟܝܢ
ܩܛܠܘܢܝܗܝ	ܩܛܠܘܢܗ	ܩܛܠܘܢܢ	ܩܛܠܘܢܟܘܢ	ܩܛܠܘܢܟܝܢ
ܩܛܠܝܗܝ	ܩܛܠܗ	ܩܛܠܢ	ܩܛܠܟܘܢ	ܩܛܠܟܝܢ
ܩܛܠܝܢܝܗܝ	ܩܛܠܝܢܗ	ܩܛܠܝܢܢ	ܩܛܠܝܢܟܘܢ	ܩܛܠܝܢܟܝܢ
ܩܛܠܬܘܢܝܗܝ	ܩܛܠܬܘܢܗ	ܩܛܠܬܘܢܢ	*	*
ܩܛܠܬܝܢܝܗܝ	ܩܛܠܬܝܢܗ	ܩܛܠܬܝܢܢ	*	*
ܩܛܠܢܝܗܝ	ܩܛܠܢܗ	*	ܩܛܠܢܟܘܢ	ܩܛܠܢܟܝܢ
ܡܩܛܠܗ	ܡܩܛܠܗ	ܡܩܛܠܢ	ܡܩܛܠܟܘܢ	ܡܩܛܠܟܝܢ
ܩܛܘܠܝܗܝ	ܩܛܘܠܝܗ	ܩܛܘܠܝܢ	*	*
ܩܛܘܠܝܘܗܝ	ܩܛܘܠܝܗ	ܩܛܘܠܝܢ	*	*
ܩܛܘܠܘܗܝ	ܩܛܘܠܘܗ	ܩܛܘܠܘܢ	*	*
ܩܛܘܠܝܗܝ ܩܛܘܠܝܢܝܗܝ	ܩܛܘܠܗ ܩܛܘܠܝܢܗ	ܩܛܘܠܢ ܩܛܘܠܝܢܢ	*	*
ܢܩܛܠܝܘܗܝ	ܢܩܛܠܝܗ	ܢܩܛܠܢ	ܢܩܛܘܠܟܘܢ	ܢܩܛܘܠܟܝܢ
ܢܩܛܠܘܢܝܗܝ	ܢܩܛܠܘܢܗ	ܢܩܛܠܘܢܢ	ܢܩܛܠܘܢܟܘܢ	ܢܩܛܠܘܢܟܝܢ
ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܢ	ܩܛܠܟܘܢ	ܩܛܠܟܝܢ
ܡܩܛܠܘܬܗ	ܡܩܛܠܘܬܗ	ܡܩܛܠܘܬܢ	ܡܩܛܠܘܬܟܘܢ	ܡܩܛܠܘܬܟܝܢ

§ 37. *Suffixes to Verbs with third Radical Olaph Quiescent* (ܐ̈).

Verbs ܐ̈ (§ 32) differ so widely in their mode of connection with suffixes, from regular verbs, as to demand a separate treatment. It may be remarked in general:

1. That the termination ܐ݂ either loses ܐ, as in the 3 sing. masc. pret. Pe., or in the sing. masc. of the imperat. Pa., Aph., Shaph. with suff. c; or ܐ is changed into ܝ movable, as in the infinit. Pe. with suff. a. 1, excepting before ܟ݂ܘܢ, ܟ݂ܝܢ, where the ܝ which has arisen from ܐ also falls away, according to some. So the termination of the fut. ܐ݁ is changed into ܐܶ with suff. b.

2. Forms which end in ܝܶ either omit ܶ entirely, and connect the suff. a. 1, with ܝ movable, as 3 sing. masc. pret. Pa. and Aph. (and sometimes Pe. with ܝܶ final), or ܶ remains with suff. b, as 2 sing. masc. imperat. Pe., and, without exception, ܶ remains also in the first case before ܟ݂ܘܢ, ܟ݂ܝܢ. The terminations of the imperat. fem. ܝܝ, ܝܶܝܢ are changed into ܝܶ (or ܝܐ) with suff. b, and into ܝܢܶ with suff. c.

3. The forms which end with ܘ otiant., take for ܘ݂ the forms ܘܘ (and ܐܘ); and for ܘܢ the form ܘܢ unchanged in all the preceding cases with suff. b; e. g. 3 plur. masc. pret. of all the conjugations excepting Peal.

In respect to individual persons of this class of verbs with suffixes, the following should be remarked:

A. Preter. with Suffixes.

(*Comp. Table of Verbs* ܐ̈ *with Suffixes.*

The 3 sing. masc. ܓܠܐ loses ܐ and appends suff b, and suff. ܝܗܝ of the 3 sing. masc. to the form ܓܠ.

The 3 sing. fem. ܓܠܬ takes, unchanged, suff. a. 1. The same is true of the 1 sing. ܓܠܝܬ.

2 sing. masc. ܓܠܝܬ takes, unchanged, suff. c.

2 sing. fem. ܓܠܝܬܝ attaches suff. b. to the form ܓܠܝܬܝ.

3 plur. masc. ܓܠܘ is changed into ܓܠܘܘ (and ܓܠܐܘ) with suff. b.

3 plur. fem. ܓܠܝ̈ remains unchanged with suff. c.

2 masc. and fem. and 1 plur. take, unchanged, suff. c.

Rem. Verbs 3 rad. ܝ, as they are mostly intransitives, take no suffixes in Peal. But Pa. and Aph. of these verbs with a transitive signification, as well as of Verbs ܐ with the same ending, take suff. a. 1, with the falling away of ܰ, excepting before ܟܘܢ, ܟܝܢ, where ܰ remains. The 3 sing. fem. remains unchanged in Pa. ܓܠܝܬ and Aph. ܐܓܠܝܬ. The same is true also of the 1 sing. in both conjugations. The 3 plur. masc. occurs mostly before the suff., with ܘ doubled (see *Amira*, p. 372); e. g. Ps. liv. 3, *ed. Erpen.*, ܒܥܘܘܗܝ *they have sought them.* Sometimes the original ܐ appears before both ܘܘ; e. g. Ps. lxxvii. 16, ܚܙܐܘܘܟ *they have seen thee.* In Pa. ܓܠܝܘ and Aph. ܐܓܠܝܘ, ܰ falls away before the suff., and ܝ becomes movable; but ܘ quiesces in ܳ; e. g. ܡܢܝܘ with suff. ܡܢܝܘܟ; ܐܬܝܘ with suff. ܐܬܝܘܟܘܢ. The 3 plur. fem. in Pa. and Aph. in the simple form, takes the suff. given in the tab. with the falling away of ܰ over ܝ; e. g. ܐܓܠܝܢܗܝ. The paragogic form of these two conjugations takes suff. c. given in the table, without change.

B. Future with Suffixes.

The 3 sing. masc. ܢܓܠܐ and all the persons which terminate with ܐ, affix to the form ܢܓܠܝ suff. b. The 2 and 3 plur. masc. and fem. remain unchanged, and are connected, as in the regular verb, with suff. c.

Rem. This mode of formation also occurs in Pa. and Aph. Sometimes also ◌ܶ takes the place of ◌ܳ in the suff. 3 sing. fem.; e. g. Matt. i. 19, ܢܫܪܝܗ *that he should dismiss her*, or in Pa.; e. g. Luke xiii. 18, 20, ܐܕܡܝܗ *I shall liken it*. And with the falling away of ܝ; e. g. ܐܚܘܟܘܢ *I will show you*, the correctness of which *Lud. de Dieu*, p. 398, doubts.

C. Imperative with Suffixes.

2 sing. masc. ܓܠܝ is unchanged with suff. b.

2 sing. fem. ܓܠܝ is changed into ܓܠܝ with suff. b.

2 plur. masc. ܓܠܘ is changed into ܓܠܘܘ (and ܓܠܐܘ) with suff. b.

2 plur. fem. ܓܠܝܢ affixes suff. c. to the form ܓܠܝܢ.

Rem. The imperat. Pa. ܓܠܐ and Aph. ܐܓܠܐ take the suffixes of the pret. in connection with the 3 or 1 person; e. g. ܐܣܝܗ *heal her*. The same is true in the plur. masc. of the same conjugations. In the fem., the paragogic form with suff. c. is the usual one. (Compare 2, above.)

D. Infinitive with Suffixes.

In the infinit. Pe. ܡܓܠܐ, in place of ܐ, ܝ without a vowel is inserted with suff. a. 1. In respect to the falling away of ܝ before ܗܘܢ, ܗܝܢ, (see 1. above,) *Lud. de Dieu*, p. 395, doubts. The infinitives of the other conjugations are treated as in the regular verb. (Compare § 36, D.)

E. Participle with Suffixes.

(Compare § 20 and § 36, E.)

Passive. Plur.	Passive. Sing.	Active. Plur.	Active. Sing.		
ܓܠܝܬܘܢ	ܓܠܝܬ	ܓܠܝܬܘܢ	ܓܠܝܬ	m.	2.
ܓܠܝܬܝܢ	ܓܠܝܬܝ	ܓܠܝܬܝܢ	ܓܠܝܬܝ	f.	
ܓܠܝܢܢ	ܓܠܐ ܐܢܐ	ܓܠܝܢܢ	ܓܠܐ ܐܢܐ	m.	1.
	ܓܠܝܐ ܐܢܐ		ܓܠܝܐ ܐܢܐ	f.	

The participles of the other conjugations are inflected in a similar manner, retaining the characteristic vowels; e. g. Pa. act. ܡܫܰܐܠܺܝܬܽܘܢ *ye ask*, Aph. ܡܰܘܕܶܝܢܰܢ *we thank*, Ethpe. ܡܶܬܦܢܶܝܢܰܢ *we turn about*.

General Remark.

Verbs of the form of ܒܰܝܺܐ *to console*, never lose the third radical letter ܐ when taking a suffix, but throw back its vowel upon the middle radical, which, according to § 36, usually stands vacant; e. g. pret. 3 sing. masc. ܒܝܐܢܝ, ܒܝܐܟ, 3 pl. masc. ܒܝܐܘܢܝ, ܒܝܐܘܟ, fem. ܒܝܐܢܢܝ, ܒܝܐܢܗܝ, fut. 3 sing. masc. ܢܒܝܐܢܝ, ܢܒܝܐܟ, imperat. 2 sing. masc. ܒܝܐܝܢܝ, ܒܝܐܝܗܝ, fem. ܒܝܐܝܢܝ, ܒܝܐܝܗܝ, 2 plur. masc. ܒܝܐܘܢ, fem. ܒܝܐܝܢܝ, ܒܝܐܝܗܝ.

Verb ܠܐ

Proper Form.		Sing. 1 c.	2 m.	2 f.
Pret. Sing. Pe. 3 *m.* *Pa.*	ܪܡܳܐ ܢܰܣܺܝ	ܪܡܳܢܝ ܢܰܣܝܰܢܝ	ܪܡܳܟ ܢܰܣܝܳܟ	ܪܡܳܟܝ ܢܰܣܝܶܟܝ
3 *f.* *Pe.* *Pa.*	ܪܡܳܬ ܢܰܣܝܰܬ	ܪܡܳܬܰܢܝ ܢܰܣܝܰܬܰܢܝ	ܪܡܳܬܳܟ ܢܰܣܝܰܬܳܟ	ܪܡܳܬܶܟܝ ܢܰܣܝܰܬܶܟܝ
1 *c.*	ܪܡܺܝܬ	*	ܪܡܺܝܬܳܟ	ܪܡܺܝܬܶܟܝ
Plur. 3 *m.* *Peal.* *Pael.*	ܪܡܰܘ ܢܰܣܺܝܘ	ܪܡܰܘܢܝ ܪܡܳܐܘܢܝ ܢܰܣܝܽܘܢܝ	ܪܡܰܘܟ ܪܡܳܐܘܟ ܢܰܣܝܽܘܟ	ܪܡܰܘܟܝ ܪܡܳܐܘܟܝ ܢܰܣܝܽܘܟܝ
3 *f.*	ܪ̈ܡܝ ܪ̈ܡܝܶܝ	ܪ̈ܡܝܳܢܝ ܪ̈ܡܝܳܢܳܢܝ	ܪ̈ܡܝܳܟ ܪ̈ܡܝܳܢܳܟ	ܪ̈ܡܝܳܟܝ ܪ̈ܡܝܳܢܶܟܝ
Infin.	ܡܶܪܡܳܐ	ܡܶܪܡܳܝܢܝ	ܡܶܪܡܳܝܟ	ܡܶܪܡܳܝܟܝ
Imp. 2 *m.* *Pe.* *Pa.*	ܪܡܺܝ ܪܰܡܳܐ	ܪܡܺܝܢܝ ܪܰܡܳܢܝ	*	*
2 *f.*	ܪܡܳܝ	ܪܡܺܝܢܝ ܪܡܺܝܢܺܝܢܝ	*	*
Plur. 2 *m.*	ܪܡܰܘ	ܪܡܰܘܢܝ ܪܡܳܐܘܢܝ	*	*
2 *f.*	ܪ̈ܡܶܝܢ	ܪ̈ܡܶܝܢܳܢܝ	*	*
Futur. 3 *m.*	ܢܶܪܡܶܐ	ܢܶܪܡܶܝܢܝ	ܢܶܪܡܶܝܟ	ܢܶܪܡܶܝܟܝ

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
ܩܪܝܗܝ ܚܙܝܗ	ܩܪܗ ܚܙܝܗ	ܩܪܢ ܚܙܢ	ܩܪܟ ܚܙܝܟ	ܩܪܟܝ ܚܙܝܟܝ
ܩܪܬܗ ܓܠܝܬܗ	ܩܪܬܗ ܓܠܝܬܗ	ܩܪܬܢ ܓܠܝܬܢ	ܩܪܬܟ ܓܠܝܬܟ	ܩܪܬܟܝ ܓܠܝܬܟܝ
ܩܪܝܬܗ	ܩܪܝܬܗ	*	ܩܪܝܬܟ	ܩܪܝܬܟܝ
ܩܪܘܗܝ ܩܪܐܘܗܝ ܢܣܝܘܗܝ	ܩܪܘܗ ܩܪܐܘܗ ܢܣܝܘܗ	ܩܪܘܢ ܩܪܐܘܢ ܢܣܝܘܢ	ܩܪܘܟ ܩܪܐܘܟ ܢܣܝܘܟ	ܩܪܘܟܝ ܩܪܐܘܟܝ ܢܣܝܘܟܝ
ܩܪܝܬܝܗܝ ܩܪܝܢܝܗܝ	ܩܪܝܗ ܩܪܝܢܗ	ܩܪܝܢ ܩܪܝܢܢ	ܩܪܝܟ ܩܪܝܢܟ	ܩܪܝܟܝ ܩܪܝܢܟܝ
ܩܛܪܝܗ	ܩܛܪܝܗ	ܩܛܪܢ	ܩܛܪܟ ܩܛܪܝܟ	ܩܛܪܟܝ ܩܛܪܝܟܝ
ܩܪܝܘܗܝ ܩܪܝܗܝ	ܩܪܝܗ ܩܪܗ	ܩܪܝ ܩܪܢ	*	*
ܩܪܝܘܗܝ	ܩܪܝܗ	ܩܪܝ ܩܪܝܢܝ	*	*
ܩܪܘܗܝ ܩܪܐܘܗܝ	ܩܪܘܗ ܩܪܐܘܗ	ܩܪܘܢ ܩܪܐܘܢ	*	*
ܠܡܩܪܝܢܘܗܝ	ܠܡܩܪܝܢܗ	ܠܡܩܪܝܢܝ	*	*
ܢܩܪܝܘܗܝ	ܢܩܪܝܗ	ܢܩܪܝ	ܢܩܪܝܟ	ܢܩܪܝܟܝ

§ 38. *Auxiliary Verbs, or Verbs Substantive.*

1. There are in Syriac two auxiliary verbs (verbs substantive). One of these, ܗܘܐ *to be*, which, in Hebrew, exists as *Vau* conversive, is used to form the moods and tenses which are wanting (see § 18. 4. *Rem.*). The other, which is properly a noun, ܝܬ *being*, *substance*, *essence* (*essentia*), with Olaph prosthetic ܐܝܬ, takes the place of the auxiliary verb *to be*. The former of these, ܗܘܐ, belongs to Verbs ܠܐ, like which it is inflected, but in respect to which it is to be particularly observed, that, when connected with the participle, preter. or future, the ܗ (with *Linea occultans*) is not pronounced; this is also the case when the verb is added merely for the sake of emphasis; e. g. ܗܘܐ ܫܪܝ *he has begun.* Upon the double formation of the fut. ܢܗܘܐ and ܢܗܘܐ, see § 35. 2, c. The inflection of ܐܝܬ is as follows:

Plur. F.	Plur. C.	Plur. M.	Sing. F.	Sing. C.	Sing. M.	
	ܐܝܬܝܢ (*we are*)			ܐܝܬܝ (*I am*)		1.
ܐܝܬܝܟܝܢ (*ye are*)		ܐܝܬܝܟܘܢ	ܐܝܬܝܟܝ (*thou art*)		ܐܝܬܝܟ	2.
ܐܝܬܝܗܝܢ (*they are*)		ܐܝܬܝܗܘܢ	ܐܝܬܝܗ (*he, she is*)		ܐܝܬܘܗܝ	3.

2. In connection with ܠܐ is formed ܠܝܬ, which is inflected similarly to ܐܝܬ; e. g. ܠܝܬܝ *I am not.* ܐܝܬ in connection with ܗܘܐ forms the imperfect; e. g. ܗܘܐ ܐܝܬ or ܗܘܐ ܐܝܬܘܗܝ *he was.* The same tense is also expressed by ܗܘܐ ܗܘܐ. ܗܘܐ doubled marks the pluperfect; e. g. ܗܘܝܬ ܗܘܝܬ *I had been.*

CHAPTER III.

The Noun.

§ 39. *Derivation of Nouns.*

1. Nouns, as in Hebrew and Chaldee, are primitive, derivative, and sometimes compounded. To primitives belong nouns of one and two syllables, which indicate animals, plants, metals, numbers, members of the bodies of animals, etc. (See *Gesenius*, *Lehrgeb.* p. 478, sq.). Inasmuch as they coincide with simple verbal forms, they are always recognized as nouns by the nature of the object which they designate; e. g. ܒܣܪ *flesh*, ܕܗܒ *gold*, ܣܐܡ *silver*. The derivatives, which are by far the most numerous, are formed partly from verbs (verbals), and partly from nouns (denominatives).

2. The derivation of nouns is effected; *a*) without any change of the original word; e. g. ܡܠܟ *counsel*, from ܡܠܟ *to counsel;* ܐܒܠ *mourning*, from ܐܒܠ *to mourn;* or by a mere change of the vowel; e. g. ܡܠܟ *king*, ܐܣܪ *fetter; b*) by the falling away of the radical letter; e. g. ܫܢܬܐ *sleep*, from ܝܫܢ; ܨܦܬܐ *care*, from ܝܨܦ; ܠܒܐ *the heart*, from ܠܒܒ; but especially *c*) by the addition of formative letters or of entire syllables. Those letters, if initial, are ܐ, ܡ, ܢ, ܬ, ܫ; if medial, they are ܝ and ܘ; final, ܐ, ܢ, ܬ. Several of these formative letters are sometimes found in the same noun; e. g. ܬܠܡܝܕ *scholar*, ܫܘܠܛܢܐ *dominion*, ܡܪܚܡܢܘܬܐ *compassion*, ܫܠܗܒܝܬܐ *flame*.

§ 40. *Nouns derived from Verbs.*

Verbal nouns are kindred either to participles, and denote the subject or object of the action (Concrete Nouns), or they are kindred to the infinitive, and receive the signification of the action or quality itself (Abstract Nouns). But frequently in the formation of these nouns, rare or obsolete forms of the infinitives and participles are chosen. The following tables present a collective view of the modes of formation.

TABULAR VIEW

OF

NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. OF PEAL.

a. *The simple but unusual Participial Forms, which are mostly Adjectives.*

Absolute state, ܩܛܠ / Emphat. state., ܩܛܠܐ	ܩܛܠ / ܩܛܠܐ
ܓܒܪ *a man.*	ܣܟܠܐ *foolish.*
ܚܒܪ *an associate.*	ܫܗܠܐ *rural, quiet.*
ܓܪܒܐ *leprous.*	ܟܪܝܗ *sick.*
ܟܐܒ and ܟܒ	ܕܟ
ܟܒܐ *mournful*	ܕܟܐ *pure.*

ܠܐ and ܟܐ

ܫܘܐ, ܫܘܝܐ *equal.*	ܩܫܐ *hard.*
	ܛܡܐܐ *impure ;* ܣܓܝ *much.*

From these are derived Abstract Nouns ; e. g. ܩܫܝܘܬܐ *hardness;* ܣܓܝܐܘܬܐ *multitude.*

b. *Usual Participial Forms of Peal.*

α. Active.		β. Passive.
Absolute state, ܩܛܠ Emphat. state, ܩܛܠܐ	ܩܛܝܠ ܩܛܝܠܐ	ܩܛܝܠ ܩܛܝܠܐ
ܣܗܕ *a witness.*	ܫܠܝܡ *sound.*	ܙܕܝܩ *righteous.*
ܦܐ	ܦܝ	ܦܐ
ܐܘܟܡ *black.*	ܝܗܝܒܐ *given.*	ܐܓܝܪܐ *a hireling.*
ܦܝ	ܥܘ and ܥܝ	ܦܝ
ܝܬܒܐ *an inhabitant.*	ܠܝܛ *cursed.*	ܝܒܝܫܐ *dry.*
ܦܢ	ܢܝܚܐ *soft.*	ܦܢ
ܢܩܕܐ *a herdsman.*	ܥܘܝܪ *blind.*	ܢܓܝܪܐ *long-suffering.*
ܥܘ and ܥܝ	ܥܥ	ܥܥ
ܠܝܛܐ *reviling.*	ܝܕܝܥܐ *renowned.*	ܚܒܝܒܐ *beloved.*
ܠܐ	ܚܐܪܐ *free.*	ܝܩܝܪܐ *rare.*
ܪܥܝܐ *a herdsman.*	ܠܐ	
ܡܪܘܝܐ *a landlord.*	ܟܣܐ *concealed.*	
ܠܐ and ܦܐ	ܠܐ and ܦܐ	
ܐܣܝܐ *a physician.*	ܦܐܐ m. ܦܐܝܬܐ f. *beautiful.*	
ܠܐ and ܦܐ		
ܢܐܐ *beautiful.*	ܠܐ and ܦܢ	

ܢܒܝܐ *prophet,* ܢܒܝܬܐ *prophetess.*

Here belong also AbstractNouns, as ܐܣܝܘܬܐ *healing,* ܝܕܝܥܘܬܐ *publication,* ܚܐܪܘܬܐ *freedom,* ܙܕܝܩܘ and ܙܕܝܩܘܬܐ *righteousness,* ܝܒܝܫܘܬܐ *dryness.*

c. *With Immutable Vowels.*

Ab. stat., { ܩܛܠ ܩܛܘܠ, ܩܛܘܠ ܩܛܘܠ ܩܛܝܠ & with ܝ
Emph. , { ܩܛܠܐ ܩܛܘܠܐ ܩܛܘܠܐ ܩܛܘܠܐ ܩܛܝܠܐ ܝܐ

ܦܠܚܐ *a ploughman.* ܙܥܘܪ *small.* ܡܓܕܦܢܐ *a blasphemer.* ܣܘܡܩܐ *a red (color).*

ܡܚܝܠܐ *weak.* ܟܢܘܫܬܐ *a mob, a rabble.* ܙܪܘܥܐ *a sower.* ܪܚܡܐ *a friend.*

ܦܼ ܦܐ ܦܐ *merer.*] ܦܐ

ܢܓܪܐ *a carpenter.* ܟܪܘܙܐ *a preacher.* ܐܪܙܦܐ *a hammerer.* ܐܘܟܡܐ *black.*

ܟܘ and ܟܝ ܦܼ ܟܘ and ܟܝ ܐܘܚܕܢܐ *a possessor.*

ܦܙܘܪܐ *a spendthrift.* ܛܠܘܠܐ *damp.* ܝܗܘܒܐ *a giver.* ܟܘ and ܟܝ

ܟܘ and ܟܝ

ܕܝܢܐ *a judge.* ܚܒܘܠܐ *a destroyer.* ܡܝܘܬܐ *mortal.* ܓܕܝܕܐ *fortunate.*

ܚܐ ܚܐ ܚܐ ܚܐ

ܩܪܒܐ *a combatant.* ܥܠܝܡܐ *a youth.* ܓܪܥܐ *a barber.* ܕܘܟܠܐ *a bill of divorce.*

ܡܡܠܠܐ *an orator.* ܓܫܘܫܐ *a spy.* ܕܩܝܥܐ *a cleft.*

ܠܐ and ܠܝ ܠܐ and ܠܝ ܠܐ and ܠܝ

ܚܙܝܐ *a seer.* ܟܪܘܝܐ *mournful.* ܒܪܘܝܐ *creator.*

ܫܠܝܐ *quiet.* ܓܘܚܟܐ *a mocker.*

ܠܐ and ܦܐ

ܐܦܝܐ *a baker.*

From these are formed Abstract Nouns, like ܡܣܠܝܘܬܐ *rejection,* ܙܥܘܪܘܬܐ *littleness,* ܦܘܠܓܘܬܐ *division,* ܝܗܘܒܘܬܐ *giving,* etc.

B. PARTICIPIAL FORMS.

a. *Of the other Active Conjugations.*

Paël.

It takes the usual form, and the form with ܢܳܐ and the form ܡܩܰܛܠܳܐ

ܡܕܰܒܪܳܢܳܐ *a leader.*

ܡܣܰܟܢܳܐ *poor.*

ܦܳܐ

ܡܰܠܦܳܢܳܐ *a teacher.*

ܦܶܝ

ܡܫܰܢܩܳܢܳܐ *a torturer.*

ܥܘ and ܥܰܝ

ܡܚܰܝܕܳܐ *united.*

ܡܪܰܝܡܳܐ *high.*

ܝܳܐ and ܥܰܝ

ܡܫܰܓܫܳܢܳܐ *seditious.*

ܡܗܰܕܝܳܢܳܐ *a leader.*

ܝܳܐ and ܦܳܐ

ܡܐܰܣܝܳܢܳܐ *a physician.*

ܝܳܐ and ܢܳܐ

ܡܒܰܝܳܐܢܳܐ *a comforter.*

Aphel.

Usual form and ܡܰܩܛܠܳܢܳܐ, ܡܰܩܛܽܘܠܳܐ

ܡܰܥܡܰܪ *a dwelling.*

ܡܰܩܒܰܛܳܐ *pincers.*

ܡܰܟܫܽܘܠܳܐ *an offense.*

ܦܳܐ

ܡܰܫܪܰܪ *true.*

ܦܰܝ

ܡܰܣܒܰܪ *despairing.*

ܢܳܐ

ܡܰܚܒܠܳܐ *injurious.*

ܥܘ and ܥܰܝ

ܡܪܰܘܡܰܡ *high.*

ܝܳܐ and ܥܰܝ

ܡܰܕܝܩܳܐ *a watch-tower.*

ܡܰܓܠܳܐ *a sickle.*

ܝܳܐ and ܦܰܝ

ܡܰܘܕܝܳܢܳܐ *a confessor.*

Shaphel.

Usual form and ܫܰܩܛܠܳܐ

ܡܥܰܬܪܳܐ *rich.*

ܡܫܰܥܒܕܳܐ *a slave.*

ܫܰܚܠܦܳܐ *changing.*

ܦܰܝ

ܫܰܘܙܒܳܢܳܐ *a deliverer.*

ܝܳܐ and ܥܰܝ

ܡܫܰܥܠܝܳܢܳܐ *proud.*

Part. pass.

ܡܫܰܡܠܰܝ *completed.*

From these are derived Abstract Nouns, as ܡܕܰܒܪܳܢܽܘܬܳܐ *direction*, ܡܰܠܦܳܢܽܘܬܳܐ *doctrine*, ܡܐܰܣܝܳܢܽܘܬܳܐ *healing*, &c.

b. *Of the Passive Conjugations.*

Ethpeel.	Ethpaal.	Eshtaphal.
Usual form and those with ܕ, ܐ̈	Usual form and those with ܕ, ܐ̈	Usual form and those with ܕ, ܐ̈
ܟܘ̈ and ܟܫ̈	ܡܬܓܒܢܢܐ *curdled.*	ܐ̈ and ܟܠ̈
ܡܬܟܫܦܢܐ *entreating.*	ܦܣ̈	ܡܫܬܡܠܝܢܐ *full.*
	ܡܬܦܪܣܡܢܐ *renowned.*	
	ܡܠ̈	
	ܡܬܡܠܠܢܐ *eloquent.*	

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

Palel.	Pealel.	Paiel
Usual form and ܡܦܥܠܠܐ	Usual form and ܡܦܥܠܥܠܐ	Usual form and ܡܦܝܥܠܐ
ܗܦܘܕܝܩܐ *a church-treasurer.*	ܡܫܠܡܠܡܐ *unhurt.*	ܡܒܝܛܪܐ *a farrier.*

Parel.	Taphel.	Quadriliterals.
Usual form and ܡܦܪܥܠܐ	Usual form and ܬܦܥܠܐ	ܡܩܛܪܓܢܐ *an accuser.*
ܡܙܪܓܐ *a pitcher.*	ܬܪܓܡܢܐ *an interpreter.*	
ܡܣܪܗܒܐ *sudden.*	ܬܠܡܝܕܐ *a pupil.*	

II. INFINITIVE FORMS.

A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state,	ܩܛܠ	ܩܛܠ	ܩܘܛܠ
Emphat. state,	ܩܛܠܐ	ܩܛܠܐ	ܩܘܛܠܐ
	ܢܦܫܐ *the soul.*	ܡܛܪܐ *rain.*	ܩܘܕܫܐ *holiness.*
	ܠܚܡܐ *bread.*	ܨܦܪܐ *morning.*	ܒܘܪܟܐ *the knee.*
	ܦܢ	ܦܐ	ܦܐ
	ܥܒܐ *sea-grass.*	ܐܡܪܐ *a lamb.*	ܐܘܪܚܐ *a way.*
	ܥܣܒܐ *herbage.*	ܦܢ	
	ܛܠܝܐ *a child.*	ܚܦܛܬܐ *diligence,* (for ܚܦܛܬܐ).	
	ܥܘ and ܥܝ	ܥܘ and ܥܝ	ܥܘ and ܥܝ
	ܡܘܬܐ *death.*	ܫܝܢܐ *peace.*	ܛܘܒܐ *goodness.*
	ܢܝܪܐ *a yoke.*	ܕܝܪܐ *a dwelling.*	ܣܘܦܐ *an end.*
	ܠܐ and ܠܝ	ܠܐ and ܠܝ	
	ܚܕܘܐ *joy.*	ܫܠܝܐ *rest.*	
	ܥܥ	ܥܥ	ܥܥ
	ܓܙܐ *a treasure.*	ܠܒܐ *the heart.*	ܩܘܪܐ *coldness.*
	ܠܐ and ܥܥ	ܠܐ and ܥܥ	ܠܐ and ܦܢ
	ܦܐܬܐ *countenance.*	ܠܐܘܬܐ *labor,*	ܐܘܠܨܢܐ *anguish.*

It is seldom that all three forms are found derived from one original; e. g. ܚܒܠܐ *a rope,* ܚܒܠܐ *a pestilence,* ܚܘܒܠܐ *guilt;* oftener two forms, as ܐܠܐ *an oak,* ܐܠܐ *a storm* (from ܐܠܠ).

D. *Infinitive Forms with Immutable Vowels.*

Abs. stat.	ܩܛܳܠ	ܩܘܛܳܠ	ܩܘܛܠܳܢ	ܩܛܠܘ
Em. stat.	ܩܛܳܠܳܐ	ܩܘܛܳܠܳܐ	ܩܘܛܠܳܢܳܐ	ܩܛܠܘܬܳܐ
	ܥܶܕܪܳܐ *a herd.*	ܕܘܩܳܪܳܐ *a puncture.*	ܠܒܘܟܝܳܐ *seizure.*	ܫܛܝܘ *folly.*
	ܥܒܳܕܳܐ *a work.*	ܠܘܩܳܛܳܐ *gleaning.*	ܡܟܘܪܝܳܐ *affiance.*	ܡܠܟܘܬܳܐ *a kingdom.*
	ܦܐ	ܦܐ (and ܠܐ)	ܦܐ	
	ܐܶܣܳܪܳܐ *a girdle.*	ܐܘܠܳܝܬܳܐ *a howling.*	ܐܣܘܪܝܳܐ *a fetter.*	
	ܦܥ	ܦܥ	ܥܘ and ܥܝ	ܥܘ and ܥܝ
	ܐܛܒܳܐ *renown.*	ܡܘܫܠܡܳܐ *tradition.*	ܪܘܪܒܳܢܳܐ *talkativeness.*	ܛܝܒܘ *favor.*
	ܥܠ	ܥܠ		ܠܐ and ܥܝ
	ܡܳܐܢܳܐ *a vessel.*	ܫܘܐܳܠܳܐ *a question.*		ܦܚܝܘܬܳܐ *indecency.*
	ܥܘ and ܥܝ	ܥܘ and ܥܝ		ܚܙܝܘܬܳܐ *appearance.*
	ܟܝܳܢܳܐ *nature.*	ܒܘܣܳܡܳܐ *perfume.*		ܩܢܝܘܬܳܐ *possession.*
	ܪܶܕܝܳܐ *a flowing.*	ܕܘܝܳܪܳܐ *a dwelling.*		ܠܐ and ܥܠ
	ܠܐ and ܥܝ	ܠܐ and ܥܝ		ܨܒܝܘܬܳܐ *ornament.*
	ܗܶܓܝܳܐ *meditation.*	ܡܘܛܳܝܳܐ *arrival.*		
	ܩܶܪܝܳܢܳܐ *reading.*	ܡܘܠܳܝܳܐ *fullness.*		
	ܥܥ	ܥܥ		
	ܢܝܳܚܳܐ *rest.*	ܬܘܟܳܠܳܐ *confidence.*		
	ܠܐ and ܦܝ	ܠܐ and ܦܝ		
	ܢܶܨܒܳܐ *a sprout.*	ܛܘܥܝܳܐ *error.*		

B. USUAL INFINITIVE FORMS OF PEAL AND OF THE OTHER CONJUGATIONS.

Peal	Pael.	Aphel.	Shaphel.
	Usual form and	Usual form and	Usual form and
ܡܩܛܠ, ܡܩܛܠ, ܡܩܛܘܠ, ܡܩܛܠܘ	ܬܩܛܘܠ or ܬܩܛܠܘ	ܡܩܛܠ ܡܚܫܒܬܐ *thought.*	ܫܩܛܠ ܫܘܚܠܦܐ *change.*
ܡܫܟܒܐ *a bed.*	ܬܡܠܩܐ *flattery.*		ܫܘܥܒܕܐ *slavery.*
ܡܕܒܪܐ *a desert.*	ܬܥܕܘܪܐ *help.*	ܡܚܒܛܬܐ *a concussion.*	
ܡܕܚܦܬܐ *a thrust.*	ܬܟܬܘܫܐ *combat.*		ܫܘܘܚܪܐ *delay.*
ܦܐ	ܦܐ	ܦܐ	ܦܐ
ܡܐܡܪܐ *a speech.*	ܬܐܓܘܪܬܐ *merchandise.*	ܡܘܒܕܢܘܬܐ *destruction.*	
ܦܝ	ܦܝ	ܦܝ	ܦܝ
ܡܕܥ *insight.*	ܬܘܚܝܬܐ *despair.*	ܡܘܗܒܬܐ *a gift.*	ܫܘܘܙܒܐ *deliverance.*
ܦܝ	ܥܘ and ܥܝ	ܦܝ	
ܡܦܩܢܐ *departure.*		ܡܣܪܐ *a saw.*	
ܡܦܘܚܐ *bellows.*	ܬܘܣܦܬܐ *rubbish.*	ܡܪܐ *a hoe.*	
ܥܘ and ܥܝ	ܠܐ and ܥܝ	ܠܐ (and ܦܐ)	ܠܐ and ܥܝ
ܡܫܡܥ *harkening.*	ܬܟܣܝܬܐ *a mantle.*	ܡܟܢܫܘܬܐ *an assembly.*	ܫܘܡܠܝܐ *conclusion.*
ܠܐ and ܥܝ	ܠܐ and ܦܝ	ܠܐ and ܦܝ	ܠܐ and ܦܝ
ܡܣܡܐ *a drawing off* (of water).	ܬܘܪܝܬܐ *doctrine.*	ܡܫܠܡܢܘܬܐ *conclusion.*	ܫܘܘܕܝܐ *a promise.*
ܠܐ and ܦܐ			
ܡܐܬܝܬܐ *arrival.*			

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Palel and Palpel.	Pealel.	Pavel and Paiel.
ܙܗܪܝܪܐ *splendor:*	ܡܠܟܠܟܘܬܐ *innocence.*	ܬܘܠܥܐ *a worm.*
ܢܘܕ and ܢܕ		ܠܐ and ܠܥ
ܢܘܕܢܕܐ *motion.*		ܬܪܡܙܬܐ *a mystery.*
ܕܟ		Pali.
ܛܘܠܫܐ *contamination.*		ܬܘܗܝܐ *astonishment.*

Parel.	Pamel.	Taphel.
ܫܘܪܗܒܐ *swiftness.*	ܙܘܡܟܟܐ *shame.*	ܬܘܠܡܕܐ *doctrine.*

§ 41. *Denominative Nouns.*

Here belong :

1. Nouns ; *a)* without any formative additions, derived from some other nouns, which may be either primitives or derivatives of verbs ; e. g. ܓܰܢܳܢܳܐ *a gardener*, from ܓܰܢܬܳܐ *a garden ;* ܡܰܠܳܚܳܐ *a seaman*, from ܡܶܠܚܳܐ *salt ; b)* with the formative syllables ܳܝܳܐ masc., ܳܝܬܳܐ fem., (Patronymics or Gentile Nouns) ; e.g. ܪܗܘܡܳܝܳܐ *Roman*, ܐܺܝܣܪܳܝܠܳܝܬܳܐ *Israelitess ;* with the falling away of the syllable ܘܣ in names of towns ; e. g. ܐܶܦܶܣܳܝܳܐ *an Ephesian*, from ܐܶܦܶܣܳܘܣ ; or Feminine Abstract Nouns, terminating in ܘܬܳܐ and ܺܝܬܳܐ ; e.g. ܛܠܳܝܘܬܳܐ *youthfulness*, from ܛܠܳܝܳܐ *a youth ;* ܥܘܺܝܪܘܬܳܐ *blindness*, from ܥܘܺܝܪ *blind ;* ܪܺܫܺܝܬܳܐ *beginning*, from ܪܺܫ *the head, principal ; c)* diminutives with ܘܢ or ܘܣ masc. and ܘܢܺܝܬܳܐ fem. attached to the noun ; e. g. ܒܪܘܢܳܐ *a little son*, from ܒܪܳܐ ; ܐܰܚܘܢܳܐ *a little brother*, from ܐܰܚܳܐ ; ܒܪܰܬܘܢܺܝܬܳܐ *a little daughter* from ܒܪܰܬܳܐ ; ܟܰܠܒܘܣܳܐ *a young dog*, from ܟܰܠܒܳܐ. Sometimes we find both forms in use ; e. g. ܓܰܒܪܘܢܳܐ and ܓܰܒܪܘܣܳܐ *a manikin*, from ܓܰܒܪܳܐ. Diminutives from compound nouns also occur ; e. g. ܒܰܪܢܳܫܘܢܳܐ from ܒܰܪܢܳܫܳܐ ; also a double formation ; e. g. ܓܰܒܪܘܣܘܢܳܐ *a very little man*, ܒܪܰܬܘܢܬܘܢܺܝܬܳܐ *a very little daughter*.

Rem.—Amira (p. 145) mentions a form with the third radical letter doubled, and ܘ inserted between them ; e.g. ܟܢܘܫܬܬܳܐ *a little assembly*, from ܟܢܘܫܬܳܐ.

2. Adjectives belong here, which are formed ; *a)* by affixing the terminations ܢܳܐ masc. and ܢܳܝܬܳܐ fem. ; e. g. ܪܘܚܳܢܳܐ masc. ܪܘܚܳܢܳܝܬܳܐ fem., *spiritual*, from ܪܘܚܳܐ ; *b)* by affixing the terminations ܳܝܳܐ masc. ܳܝܬܳܐ fem. ; e. g. ܓܘܫܡܳܝܳܐ masc.

ܓܘܫܡܢܝܬܐ fem. *corporeal* from ܓܘܫܡܐ; ordinal numerals (see § 50. 3); e.g. ܬܠܝܬܝܐ *the third*, from ܬܠܬܐ; *c*) by affixing the terminations ܢܝܐ masc., ܢܝܬܐ fem.; e.g. ܪܘܚܢܝܐ masc., ܪܘܚܢܝܬܐ fem.

REM.—In respect to the cases under *a*. and *c*. above, Amira remarks (p. 106) that the latter is rather used in metaphorical language, yet he also admits the interchange of the two forms.

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§ 42. *Composite and Exotic Nouns.*

1. The formation of words by composition is more frequent in Syriac than in the other Semitic dialects, (see Michaelis, p. 151; Lud. de Dieu, pp. 73, 74). The words most frequently used in forming compounds are ܒܪ *son*; e.g. ܒܪܢܫܐ *man*, ܒܪܬ ܩܠܐ *voice*; ܒܥܠ *sir*; e.g. ܒܥܠܕܒܒܐ *enemy*; ܪܒ *much*; e.g. ܪܒ ܒܝܬܐ *householder*; ܪܝܫ *principal*; e.g. ܪܝܫܥܠܠܬܐ *firstling*; ܒܝܬܐ *house*; e.g. ܒܝܬ ܥܒܘܪܐ *corn-house*; sometimes ܐܟܠ *eating*; e.g. ܐܟܠܩܪܨܐ *adversary*. In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded; e.g. ܒܥܠܕܒܒܘܬܐ *hostility*, or both parts are changed into the feminine; e.g. ܒܝܬܘܬܐ ܪܒܬ *house-holding*. Upon the plural inflection see § 44.

2. The Syrians have introduced many Greek words into their language, and given them either Syriac terminations or permitted them to retain, more or less, the Greek forms. The following are examples; ܐܓܝܐ ἁγια, ܐܘܢܓܠܝܘܢ ἐυαγγελιον, ܐܝܣܓܘܓܝ εἰςαγωγη, ܦܘܪܓܘܣ πυργος, ܓܐܘܡܛܪܝܐ γεωμετρια, ܗܓܡܘܢܐ ἡγεμων, ܡܐܠܠܘܢ μαλλον, ܡܬܐܡܛܐ μαθηματα, ܣܘܠܠܘܓܝܣܡܘܣ συλλογισμος. There are some peculiarities

in the formation of these words, for which see § 12. 5. and § 44. Rem. 8. At the time of the Crusades, the Syrians introduced words also from the western languages; e. g. ܦܪ̈ܢܓܝܐ *the Franks*, ܐܠܡܐܢ *Germany*, ܐܢܓܠܛܪܐ *England*, ܦܪܢܨܐ *Prince*, ܗܢܪܝ *Henry*, etc.

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§ 43. *Gender of Nouns.*

The Syriac language has but two genders, *masculine* and *feminine*. The latter is distinguished partly by the signification and partly by the form.

1. In respect to the signification, the gender is fixed by the same rules as in Hebrew. Masculines are the names of men, masculine offices, nations, mountains, months and rivers. Feminines are the names of female persons and animals, countries, cities, and members of human and animal bodies, which are found double although they have masculine endings in the plural; e. g. ܪ̈ܓܠܝܢ *feet* from ܪܓܠܐ, etc.

2. In respect to form, the feminine is characterized by the terminations ܐ (ܬܐ), ܝ, ܘ, ܬ. But the first of those final syllables, which is particularly used for the formation of feminines from masculines (e. g. ܚܒܪܐ *female companion* from ܚܒܪ masc.), must not be confounded with a similar sounding termination of masculines (the emphatic state, § 45, 3) usually given in the lexicons, as the only masculine form in use. To distinguish this fem. form from the masculines, it is usually given with the termination ܬܐ; e. g. ܡܠܟܬܐ *the queen*. The forms with ܘ and ܝ have arisen by apocope from ܬܐ; e. g. ܛܒܘ *goodness*, ܩܪܝ *beam*. The last of the above mentioned endings ܬ is seldom used; e. g. ܡܢܬ *part*.

Rem.—1. The feminine ending ܬܐ is generally found in adjectives; e. g. ܛܒ masc. ܛܒܬܐ fem. If the word ends with ܐ, this letter is changed into ܝ, and forms ܝܬܐ; e. g. ܢܩܐ masc. ܢܩܝܬܐ fem. Gentile nouns and numerals ending with ܝ change that termination into ܝܬܐ; e.g. ܝܗܘܕܝ masc. ܝܗܘܕܝܬܐ fem. Nouns with ܬܐ final are masculine when ܬ is a radical letter of the noun; e. g. ܩܫܬܐ *bow*, ܨܒܬܐ *ornament*, ܙܝܬܐ *olive.*

Rem.—2. Many nouns with a masculine ending are feminine or common. They are usually given in the emphatic state (§ 45. 3); e. g. ܐܠܦܐ *ship*, ܐܘܪܚܐ *way*, ܐܠܥܐ *rib*, ܐܪܥܐ *earth*, ܐܓܢܐ *pitcher*, ܒܐܪܐ *well*, ܒܩܪܐ *herd*, ܣܕܪܐ *line of battle*, ܙܒܢܐ com. *time*, ܙܩܐ *leather bottle*, ܣܦܣܪܐ *sword*, com., ܡܘܒܠܐ *burden*, ܟܟܪܐ *talent*, ܟܐܦܐ *stone*, ܟܪܣܐ *belly*, ܠܫܢܐ com. *tongue*, ܢܦܫܐ *soul*, ܢܘܪܐ *fire*, ܣܗܪܐ com. *moon*, ܣܟܪܐ *shield*, ܣܣܐ com. *moth*, ܣܘܟܐ *branch*, ܥܪܣܐ *bed*, ܪܘܚܐ com. *wind*, ܪܬܝܬܐ com. *terror*, ܪܩܝܥܐ com. *firmament*, ܫܝܘܠ *hades*, ܫܘܚܬܐ *rust*, ܫܡܝܐ com. *heaven*, ܫܡܫܐ com. *sun*, ܫܘܫܢ *lily*. Names of animals also are of the common gender; e. g. ܚܡܪܐ *an ass*, ܓܡܠܐ *a camel*; also the cardinal numbers from 20 to 100. Greek nouns retain their gender; e. g. ܣܘܢܗܕܘܣ συνοδος, ܕܝܐܬܝܩܐ διαθηκη. In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in ָה, and all of those nouns which, in the emphatic state, end in ܬܐ (§ 45. 3).

§ 44. *Number of Nouns.*

There are two numbers in Syriac, the singular and plural. There are, indeed, four dual forms, taken from the Hebrew, ending in ـܝܢ (ܬܪܝܢ masc. *two*, ܬܪܬܝܢ fem. *two*, ܡܐܬܝܢ *two hundred*, and ܡܨܪܝܢ *Egypt*); but they cannot be considered as a special form of the language. Pairs are usually expressed by the plural, and duality by the numeral *two*.

The plural of masculines is formed by annexing the syllable ـܝܢ to the noun sing.; e. g. ܛܘܪܝܢ *mountains*, from ܛܘܪ; that of the feminine by ـܢ (instead of ܐ); e. g. ܒܬܘܠܬܐ *virgin*, plur. ܒܬܘܠܢ.

Rem. 1. Plural masculines of derivatives from Verbs ܠܐ, ending with ܝܐ and ـܝ, terminate in ـܝܢ; e. g. ܛܠܝܐ *boy*, plur. ܛܠܝܢ; ܡܫܪܝ *dwelling*, plur. ܡܫܪܝܢ. Feminines ending in ܘ and ܬ take ܘܢ; e. g. ܡܠܟܘ *kingdom*, plur. ܡܠܟܘܢ: those ending in ـܝ take ـܢ; e. g. ܒܪܝ *creature*, plur. ܒܪܝܢ. Nouns derived from Verbs ܥܥ, if the doubled consonant appear again in the plural, take *Linea occultans* under the first of the similar letters; e. g. ܝܡܡܝܢ from ܝܡܐ *sea*, ܥܡܡܝܢ from ܥܡܐ *people*.

Rem. 2. Some masculines form the plural in the same manner as feminines. Here belong: ܐܣܝܐ *physician*, plur. ܐܣܘܢ; ܐܘܪܝܐ *crib*, plur. ܐܘܪܝܘܬܐ; ܐܪܝܐ *lion*, plur. ܐܪܝܘܬܐ; ܐܬܪ *place*, plur. ܐܬܪܘܢ; ܚܘܝܐ *snake*, plur. ܚܘܘܬܐ; ܟܘܕܢܐ *mule*, plur. ܟܘܕܢܘܬܐ; ܟܘܪܣܝܐ *throne*, plur. ܟܘܪܣܘܢ; ܠܠܝܐ *night*, plur. ܠܠܘܢ; ܗܕܡܐ *member*, plur. ܗܕܡܘܬܐ; ܪܥܝܐ *herdsman*, plur. (as a part. ܪܥܝܢ) ܪܥܘܢ; ܫܩܝܐ *cup-bearer*, plur. ܫܩܘܬܐ, &c. (Compare *Agrell*, *Comment. de varietate generis et numeri*, p. 68; and upon the absolute and emphatic states, their form and use, see § 45. 1. 3.)

Rem.—3. The following feminines form the plural like masculines; *a*) by rejecting the feminine ending of the emphatic singular (§ 45. 3), ܐܰܡܬܳܐ *ell*, ܐܰܡܺܝܢ; (ܐܰܢ݈ܬܬ݂ܳܐ *woman*, ܢܶܫ̈ܶܐ); ܐܶܣܬܳܐ *wall*, ܐܶܣ̈ܶܐ; ܓܰܢܬܳܐ *garden*, ܓܰܢ̈ܶܐ; ܓܽܘܡܰܪܬܳܐ *coal*, ܓܽܘܡܪ̈ܶܐ; ܕܽܘܩܠܬܳܐ *fig-basket*, ܕܽܘܩܠܺܝܢ; ܕܶܡܥܬܳܐ *tear*, ܕܶܡ̈ܥܶܐ; ܚܽܘܓܬܳܐ *thorn*, ܚܽܘ̈ܓܶܐ; ܚܶܛܬܳܐ *wheat*, ܚܶܛ̈ܶܐ; ܟܰܘܬܳܐ *window*, ܟܰܘ̈ܶܐ; ܠܶܒܢܬܳܐ *tile*, ܠܶܒ̈ܢܶܐ; ܠܰܓܢܬܳܐ *basin*, ܠܰܓ̈ܢܶܐ; ܡܓܰܠܬܳܐ *leaf* (*of paper*), ܡܓ̈ܠܶܐ; ܡܰܓܠܬܳܐ *sickle*, ܡܰܓ̈ܠܶܐ; ܡܢܰܚܠܬܳܐ *sieve*, ܡܢܰܚ̈ܠܶܐ; ܡܶܠܬܳܐ *word*, ܡܶܠ̈ܶܐ; ܡܰܢܬܳܐ *hair*, ܡܰܢ̈ܶܐ; ܡܥܰܪܬܳܐ *cave*, ܡܥܰܪ̈ܶܐ; ܣܥܳܪܬܳܐ *barley*, ܣܥܳܪ̈ܶܐ; ܣܦܺܝܢܬܳܐ *ship*, ܣܦܺܝܢ̈ܶܐ; ܥܶܬܟܳܠܬܳܐ *cluster* (*of grapes*), ܥܶܬܟ̈ܳܠܶܐ; ܥܰܪܩܬܳܐ *thong*, ܥܰܪ̈ܩܶܐ; ܦܓܽܘܪܬܳܐ *bridle*, ܦܓܽܘܪ̈ܶܐ; ܩܠܳܦܬܳܐ *bark*, ܩܠܳܦ̈ܶܐ; ܫܶܓܕܬܳܐ *almond*, ܫܶܓܕ̈ܶܐ; ܫܰܢܬܳܐ *year*, ܫܢܺܝܢ; ܫܳܥܬܳܐ *hour*, ܫܳܥܺܝܢ; ܬܺܐܢܬܳܐ *fig*, ܬܺܐܢ̈ܶܐ, etc.; *b*) by retaining ܬ; e. g. ܒܶܙܬܳܐ *booty*, ܒܶܙ̈ܬܳܐ; ܓܥܳܬܳܐ *cry*, ܓܥܳ̈ܬܳܐ; ܚܶܙܬܳܐ *sight*, ܚܶܙ̈ܬܳܐ; ܟܶܙܬܳܐ *noxious means*, ܟܶܙ̈ܬܳܐ; ܣܰܐܬܳܐ *ugliness*, ܣܰܐ̈ܬܳܐ; ܨܶܦܬܳܐ *care*, ܨܶܦ̈ܬܳܐ; ܩܶܪܬܳܐ *calling*, ܩܶܪ̈ܬܳܐ; ܫܘܚܬܳܐ *rust*, ܫܘܚ̈ܬܳܐ (see *Agrell*, *passim*, p. 70. *sq.*)

Rem.—4. Some nouns form a double plural (the feminine form sometimes having a metaphorical meaning); e. g. ܐܰܒ݂ܳܐ *father*, ܐܰܒ݂ܳܗ̈ܰܝ and ܐܰܒ݂ܳܗܰܝܢ; ܚܰܝܠܳܐ *army*, ܚܰܝ̈ܠܰܝ and ܚܰܝܠܰܘ; ܚܰܕܝܳܐ *breast*, ܚܰܕ̈ܝܰܝ and ܚܰܕܘܰܝ; ܙܒ݂ܰܢ *time*, ܙܰܒ݂̈ܢܰܝ and ܙܰܒ݂ܢܰܝ (*times*, *turns in repetition*); ܐܺܝܕ *hand*, ܐܺܝ̈ܕܰܝ and ܐܺܝܕܗܰܘ (*gripe of the hand*); ܝܰܘܡ *day*, ܝܰܘ̈ܡܰܝ and ܝܰܘܡܰܝ; ܠܶܒܳܐ *heart*, ܠܶܒ̈ܰܝ and ܠܶܒܰܘ; ܡܳܪܳܐ *lord*, ܡܳܪ̈ܰܝ and ܡܳܪܰܘ; ܢܗܰܪ *stream*, ܢܰܗܪ̈ܰܝ and ܢܰܗܪܰܘ; ܥܺܐܕܳܐ *feast*, ܥܺܐ̈ܕܰܝ and ܥܺܐܕܰܝ; ܥܰܝܢܳܐ *eye*, ܥܰܝ̈ܢܰܝ and ܥܰܝܢܰܝ (*fountain*); ܥܶܩܒܳܐ *heel*, ܥܶܩ̈ܒܰܝ and ܥܶܩܒܰܝ; ܩܰܪܢܳܐ *horn*, ܩܰܪ̈ܢܰܝ and ܩܰܪܢܰܝ (*corner*); ܫܡܳܐ *name*, ܫܡ̈ܳܗܰܝ and ܫܡܳܗܰܘ, etc. Some

masculines as in some of the above examples, take ܘ or ܗ between the plural ending and the last radical. Also some *feminines* in ܬܐ take ܘ and ܗ before the plural ending; e.g. ܐܘܡܬܐ *people*, ܐܘܡܘܬܐ; ܡܢܬܐ *part*, ܡܢܘܬܐ; ܥܠܬܐ *offering*, ܥܠܘܬܐ; ܐܡܐ *mother*, ܐܡܗܬܐ; ܐܡܬܐ *handmaid*, ܐܡܗܬܐ (compare § 49). Sometimes ܝ is inserted; e. g. ܕܒܘܪܬܐ *bee*, ܕܒܘܪܝܬܐ; ܕܘܟܬܐ *place*, ܕܘܟܝܬܐ; ܣܘܣܬܐ *mare*, ܣܘܣܝܬܐ, etc.

Rem.—5. The composites (§42.1) form the plural in such a manner that either; *a*) the last part of the composite is inflected; e.g. ܒܝܬ ܡܦܩܐ *granary*, or; *b*) the first part; e.g. ܒܢܝܢܫܐ *mankind*, or; *c*) both parts; e.g. ܒܢܬ ܩܠܐ *tattling*.

Rem. 6.—Some words only occur in the plural; e.g. ܡܝܐ *water*, ܚܝܐ *life*, ܐܦܐ *face*, ܕܡܝܐ *worth*.

Rem. 7.—Some singular names (*collectives*) take the plural mark, *Ribui* (§ 6); e. g. ܪܟܫܐ *horses*, ܒܥܝܪܐ *cattle*, ܥܢܐ *sheep*. Amira (p. 95) also places here ܛܝܪܐ *birds* and ܒܚܝܪܐ *draft-cattle*.

Rem. 8. Greek nouns, without regard to gender, take the Syriac plural ending of masculines in ܐ̈; e. g. ܐܦܝܣܩܘܦܐ ἐπισκοποι, ܦܠܓܝܐ φαλαγγες, ܕܘܓܡܐ δογματα. Less frequently do they take the plural terminations of feminines in ܬܐ; e.g. ܡܐܟܢܘܬܐ μηχαναι, ܐܣܛܕܘܬܐ σταδια. Letters which constitute the Greek singular terminations are commonly omitted; but in some instances retained; e. g. ܢܡܘܣܐ νομοι from νομος. The plural terminations δες and τες, from ις and ας, are represented by ܕ̈ܐ and ܛ̈ܐ; e. g. ܩܠܝܕ̈ܐ κλειδες from κλεις; ܐܢܕܪܝܢܛ̈ܐ ἀνδριαντες from ἀνδριας. The Syriac often retains the termination of the Greek plural and of the cases, representing the accusative ας (first declension) by ܣ, ܐܣ, ܘܣ and ܘܐܣ; e. g. ܙܘܢܣ ζωνας, ܦܝܠܐܣ φιαλας, ܐܬܝܢܘܣ 'Αθηνας, ܩܢܟܪܐܘܣ Κεγχρεας; οι and ους (second declension) by ܘ and

ܘܣ; e. g. ܐܣܛܘܝܩܘܣ Στωῖκοι, ܦܝܠܝܦܦܘܣ Φιλιππους; and neuters of this declension by ܐ; e. g. ܩܦܠܐ κεφαλαια; the genitive by ܘܢ; e.g. ܐܪܟܝܘܢ ἀρχειων; ες and ας of the third declension are represented by ܝܣ, ܣ, ܐܣ and ܘܣ; e.g. ܩܣܪܣ Καισαρας, ܦܠܟܐܣ πλακας, ܗܠܝܢܣ Ἑλληνας; εις from the singular in ις is represented by ܝܣ; e. g. ܐܗܪܣܝܣ αἱρεσεις; and the neuters ending in ατα, are represented by ܬܐ and ܛܐ; e. g. ܕܘܓܡܬܐ and ܕܘܓܡܛܐ δογματα. Some of these plural endings occur in Latin nouns; e. g. ܐܢܘܢܣ *annonæ;* ܩܣܛܪܣ *castra.* The same is true in respect to Syriac words; e. g. ܓܢܣ *garden,* for ܓܢܐ from ܓܢܬܐ (comp. *Agrell Otiol. Syr. p.* 46—49).

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§ 45. *Different Relations (States) of the Noun.*

1. Besides the absolute and construct state of the Hebrew, of which the latter marks the genitive, there is in Syriac and Chaldee, an *emphatic state.* It originally marked the noun with the definite article. It also occurs where we should not expect to find the definite article.

Rem.—The indefinite article is expressed by the absolute state, or by ܚܕ *one.* There are many nouns which never, or very seldom, occur in the absolute state; e. g. ܚܡܝܡܐ *heat,* ܣܝܡܐ *situation,* ܬܘܪܐ *bull,* ܡܘܬܐ *death,* etc.

2. The construct state; *a*) of nouns masc. sing., does not differ from the absolute state; e. g. ܛܒ *good;* but in the

plural, the ending ܝ̈ܢ is changed into ܝ̈; e. g. ܐܚ̈ܝ construct state from ܐܚ̈ܝܢ. Nouns masc., which form the plural by ܢ̈ (§ 44.Rem.1), change that termination into ܝ̈ ; e.g. ܡܪ̈ܝ from ܡܪ̈ܢ; *b*) in the fem. sing., ܬܐ of the absolute state is changed into ܬ; e. g. ܐܘܬ from ܐܘܬܐ. To the terminations ܘ and ܝ only ܬ is added; e. g. ܡܠܟܘܬ from ܡܠܟܘ, ܡܪܝܬ from ܡܪܝ. In the plural, ܬ is appended instead of ܢ; e.g. ܐܚܘܬ from ܐܚܘܢ.

3. The characteristic of the emphatic state, for both genders and numbers, is final ܐ (= ה the Hebrew article). This is; *a*) attached to the sing. of nouns masc. with ـَ preceding; e.g. ܥܡܐ from ܥܡ *people*. In the plural the noun masc. takes the termination ܐ̈ with the falling away of ܝ̈; e. g. ܓܒܪ̈ܐ *the men*, (from the constr. state ܓܒܪ̈ܝ) from ܓܒܪ; *b*) in the emphatic state fem. sing. and plur. ܐ is attached to the construct state. In the sing., ـَ falls away before ܬ; e. g. ܡܠܟܘܬܐ from constr. state ܡܠܟܘܬ. In the plural, ـَ is retained before ܬ; e. g. ܡܠܟܘ̈ܬܐ from ܡܠܟܘ̈ܬ.

Rem. 1.—The emphatic state plur. masc. ends in ܢ̈ܐ in nouns which take ܢ̈ in the plural, (§ 44. Rem.1); e. g. ܡܠܟ̈ܢܐ from ܡܠܟ̈ܢ. Only three nouns take ܝ̈ܐ instead of ܐ̈; viz. ܛܠܝ̈ܐ *boys*, ܩܨܝ̈ܐ *fragments*, and ܚܕܝ̈ܐ *breast*, from the emphat. sing. ܛܠܝܐ, ܩܨܝܐ, ܚܕܝܐ. The emphatic forms ܡܝ̈ܐ *water*, and ܫܡܝ̈ܐ *heaven*, belong here. Buxtorf cites yet a third form, with ܐ̈; e. g. Rom. ix. 24. ܥܡ̈ܐ; 26. ܒܢ̈ܝܐ; Ephes. ii. 11. ܥܡ̈ܡܐ. But these forms are not recognized by Amira, and the form in ܝ̈ܐ should perhaps be restored in these cases, as more correct. The following should be noted as irregular emphatic plural forms: ܐܒܗ̈ܬܐ

from ܐܶܒܳܐ *fruit*, ܪ̈ܺܝܚܶܐ from ܪܺܝܚܳܐ *odor*, ܚܶܙܘܳܬܳܐ from ܚܶܙܘܳܐ *sight*, ܒܳܬܳܐ from ܒܰܝܬܳܐ *house*, etc.

Rem. 2.—Feminines with masculine endings (§ 43. Rem.2), form the emphatic state like masculines by attaching the termination ܳܐ; e.g. ܐܰܪܰܥ *earth*, emphat. state ܐܰܪܥܳܐ; ܒܽܘܪܟ *knee*, emphat. state ܒܽܘܪܟܳܐ. Before the ending ܬܳܐ of the fem. absol., ܘ is inserted and quiesces in ◌ܽ; e.g. ܚܰܕܽܘܬܳܐ from ܚܰܕܘܳܐ *joy*. Forms with ܝܳܐ take ܝܬܳܐ. Some words in the emphatic form take ܘ before the last radical; e.g. ܡܐܟܽܘܠܬܳܐ from ܡܐܟܠܳܐ *food*. Feminines which are formed from masculines, like ܥܰܒܕܬܳܐ from ܥܰܒܕ, and especially adjectives, form the emphatic state fem., by affixing the syllable ܬܳܐ to the masc. absol.; e.g. ܛܳܒܬܳܐ (from ܛܳܒ masc). Adjectives in ܝܳܐ change this termination into ܝܬ; e.g. ܛܰܠܝܬܳܐ from ܛܰܠܝܳܐ *dull*. Those in ܳܢ take ܝ after ܢ; e.g. ܡܪܰܚܡܳܢܝܬܳܐ from ܡܪܰܚܡܳܢ *compassionate*. In the emphat. state plur., some words change ܝ before ܬ into ܘ; e.g. ܢܩܘ̈ܳܬܳܐ from ܢܩܝܳܐ *sheep*. Some take ܘ; e.g. ܡܢܘ̈ܳܬܳܐ from ܡܢܳܬ *part*. Others insert ܝ; e.g. ܡܐܩܛܪ̈ܝܳܬܳܐ from ܡܐܩܛܰܪܬܳܐ *bundle*.

Rem. 3.—The emphatic form is found even before the genitive, which is formed by ܕ; e.g. ܥܰܒܕܳܐ ܕܡܰܠܟܳܐ *servant of the king* (vid. Syntax, § 73).

Table of the Different Relations (States) of the Noun.

(§§ 45 and 48).

MASCULINES.

A. Nouns of one and two syllables with immutable vowels. (Decl. 1. § 48).

Plural. emphat.	constr.	absol.	*Singular.* emphat.	constr. and absol.	
ܪܫܐ	ܪܫܝ	ܪܫܝܢ	ܪܫܐ	ܪܫ	*Head.*
ܡܐܢܐ	ܡܐܢܝ	ܡܐܢܝܢ	ܡܐܢܐ	ܡܐܢ	*Vessel.*
ܓܢܒܐ	ܓܢܒܝ	ܓܢܒܝܢ	ܓܢܒܐ	ܓܢܒ	*Thief.*
ܝܘܪܩܐ	ܝܘܪܩܝ	ܝܘܪܩܝܢ	ܝܘܪܩܐ	ܝܘܪܩ	*Herb.*
ܢܨܪܝܐ	ܢܨܪܝ	ܢܨܪܝܢ	ܢܨܪܝܐ	ܢܨܪܝ	*Nazarite.*
ܐܘܡܘܬܐ	ܐܘܡܘܬܝ	ܐܘܡܘܬܝܢ	ܐܘܡܬܐ	ܐܘܡܐ	*Nation.*

B. Nouns in which ܰ and ܶ of the ultimate syllable fall away, but the vowel of the penultimate is retained (Decl. II).

ܟܟܪܐ	ܟܟܪܝ	ܟܟܪܝܢ	ܟܟܪܐ	ܟܟܪ	*Talent.*
ܣܗܕܐ	ܣܗܕܝ	ܣܗܕܝܢ	ܣܗܕܐ	ܣܗܕ	*Witness.*
ܐܝܕܝܐ	ܐܝܕܝ	ܐܝܕܝܢ	ܐܝܕܐ	ܐܝܕ	*Hand.*
ܡܕܒܚܐ	ܡܕܒܚܝ	ܡܕܒܚܝܢ	ܡܕܒܚܐ	ܡܕܒܚ	*Altar.*

C. Nouns in which — (in gutturals —) of the ultimate syllable falls away, and the vowel — appears over the antepenultimate radical consonant. (Decl III).

ܡܝܬܐ ܡܝܬܝܢ ܡܝܬܝ ܡܝܬܐ ܡܝܬ (*One dead*).

D. Segholate forms, which begin with a vacant consonant, over which the original — or — reappears in inflection, or ܘ is assumed in their stead (Decl. IV).

ܡܠܟܐ	ܡܠܟܝܢ	ܡܠܟܝ	ܡܠܟܐ	ܡܠܟ	*King.*
ܪܡܙܐ	ܪܡܙܝܢ	ܪܡܙܝ	ܪܡܙܐ	ܪܡܙ	*Beck.*
ܩܘܕܫܐ	ܩܘܕܫܝܢ	ܩܘܕܫܝ	ܩܘܕܫܐ	ܩܘܕܫ	*Holiness.*
ܡܪܝܐ	ܡܪܝܢ	ܡܪܝ	ܡܪܝܐ	ܡܪܐ	*Master.*
ܝܘܡܐ	ܝܘܡܝܢ	ܝܘܡܝ	ܝܘܡܐ	ܝܘܡ	*Day.*
ܥܝܢܐ	ܥܝܢܝܢ	ܥܝܢܝ	ܥܝܢܐ	ܥܝܢ	*Eye.*
ܛܡܐܐ	ܛܡܐܢ	ܛܡܐܝ	ܛܡܐܐ	ܛܡܐ	*Impure.*

E. Nouns derived from Verbs ܠܐ ending with ܐ, ܝ, ܝ, in which ܐ passes into ܝ and is movable as in both the other forms (Decl. V).

ܪܥܝܐ	ܪܥܝܢ	ܪܥܝ	ܪܥܝܐ	ܪܥܐ	*that grazes.*
ܪܥܘܬܐ	ܪܥܘܬ	ܪܥܘܝ	ܪܥܝܐ	ܪܥܐ	*Herdsman.*
ܡܫܠܝܐ	ܡܫܠܝܢ	ܡܫܠܝ	ܡܫܠܝܐ	ܡܫܠܝ	*Abandoned.*
*	*	*	ܫܠܝܐ	ܫܠܝ	*Rest.*
ܫܒܝܐ	ܫܒܝܢ	ܫܒܝ	ܫܒܝܐ	ܫܒܐ	*Prisoner.*

FEMININES.

A. Nouns with immutable vowels (ܘ, ܝ, etc.) before the ending ܬܐ (Decl. I).

ܒܬܘܠܬܐ *Virgin*, ܟܠܬܐ *Bride*, ܡܕܝܢܬܐ *City*.

Plural.			*Singular.*		
emphat.	constr.	absol.	emphat.	constr.	absol.
ܒܬܘ̈ܠܬܐ	ܒܬܘ̈ܠܬ	ܒܬܘ̈ܠܢ	ܒܬܘܠܬܐ	ܒܬܘܠܬ	ܒܬܘܠܐ
ܟܠ̈ܬܐ	ܟܠ̈ܬ	ܟܠ̈ܢ	ܟܠܬܐ	ܟܠܬ	ܟܠܐ
ܡܕܝ̈ܢܬܐ	ܡܕܝ̈ܢܬ	ܡܕܝ̈ܢܢ	ܡܕܝܢܬܐ	ܡܕܝܢܬ	ܡܕܝܢܐ

B. Nouns, whose final syllable begins with two consonants, which, in the emphat. state sing. have ܰ or ܶ inserted between them (Decl. II).

ܐܪܡܠܬܐ *Widow*, ܥܓܠܬܐ *Chariot*, ܙܕܩܬܐ *Alms*.

ܐܪ̈ܡܠܬܐ	ܐܪ̈ܡܠܬ	ܐܪ̈ܡܠܢ	ܐܪܡܠܬܐ	ܐܪܡܠܬ	ܐܪܡܠܐ
ܥܓ̈ܠܬܐ	ܥܓ̈ܠܬ	ܥܓ̈ܠܢ	ܥܓܠܬܐ	ܥܓܠܬ	ܥܓܠܐ
ܙܕ̈ܩܬܐ	ܙܕ̈ܩܬ	ܙܕ̈ܩܢ	ܙܕܩܬܐ	ܙܕܩܬ	ܙܕܩܐ

C. Nouns, in whose emphat. state, the vowel of the first syllable is moved forward to the second vacant consonant (Decl. III).

ܟܢܬܐ *Partner*, ܥܓܠܬܐ *Cow*.

ܟܢ̈ܬܐ	ܟܢ̈ܬ	ܟܢ̈ܢ	ܟܢܬܐ	ܟܢܬ	ܟܢܐ
ܥܓ̈ܠܬܐ	ܥܓ̈ܠܬ	ܥܓ̈ܠܢ	ܥܓܠܬܐ	ܥܓܠܬ	ܥܓܠܐ

D. Derivatives of Verbs ܠܝ ending in ܝܐ and ܘܐ, whose ܝ and ܘ in the emphat. state sing. quiesce in ̄ and ̂ (Decl. IV).

ܕܘܝܐ *Blame,* ܚܝܘܬܐ *Animal,* ܛܠܝܬܐ *Girl.*

ܕܘܝܐ ܕܘܝܬ ܕܘܝܬܐ ܕܘܝܢ ܕܘܝܬ ܕܘܝܬܐ
ܚܝܘܬܐ ܚܝܘܬ ܚܝܘܬܐ ܚܝܘܢ ܚܝܘܬ ܚܝܘܬܐ
ܛܠܝܬܐ ܛܠܝܬ ܛܠܝܬܐ ܛܠܝܢ ܛܠܝܬ ܛܠܝܬܐ

E. Derivatives of Verbs ܠܝ ending in ܘ and ܝ (ܬ). beginning with two consonants, and having ܘ and ܝ movable in the plural (Decl. V).

ܨܒܘ *Thing,* ܡܚܘ *Plague,* ܒܪܝ *Creature.* ܒܥܘ *Request,* ܡܢܬ *Part,* ܡܪܘ *Dominion.*

ܨܒܘ ܨܒܘܬ ܨܒܘܬܐ ܨܒܘܢ ܨܒܘܬ ܨܒܘܬܐ
ܡܚܘ ܡܚܘܬ ܡܚܘܬܐ ܡܚܘܢ ܡܚܘܬ ܡܚܘܬܐ
ܒܪܝ ܒܪܝܬ ܒܪܝܬܐ ܒܪܝܢ ܒܪܝܬ ܒܪܝܬܐ
ܒܥܘ ܒܥܘܬ ܒܥܘܬܐ ܒܥܘܢ ܒܥܘܬ ܒܥܘܬܐ
ܡܢܬ ܡܢܬ ܡܢܬܐ ܡܢܘܢ ܡܢܘܬ ܡܢܘܬܐ
ܡܪܘ ܡܪܘܬ ܡܪܘܬܐ ܡܪܘܢ ܡܪܘܬ ܡܪܘܬܐ

§ 46. *Nouns with Suffixes.*

The noun, in taking suffixes (see § 16. 2. B. and table of suffixes, § 16), undergoes the following changes:

1. In masculines; *a*) the suff. in the sing., is attached to the emphatic state, with the falling away of ܳܐ; e. g. ܡܰܠܟܳܐ (from ܡܰܠܶܟ), with the suffix ܡܰܠܟܝ. In decl. I. III. IV. V. (§ 48. A) the radical vowels are not changed. In nouns of decl. II., the final vowel of the absolute state ܶ or ܰ, reappears before the suffix of the 1 sing. and 2 and 3 plural; e. g. ܢܟܶܣ, emphat. ܢܶܟܣܳܐ, with suffix ܢܟܶܣܝ; ܦܬܽܘܪ, emphat. ܦܬܽܘܪܳܐ, with suffix ܦܬܽܘܪܗܽܘܢ. So also monosyllabic nouns, which lose ܶ or ܰ in the emphatic state, take it again before the suffix of the 1 sing. and 2 and 3 plur.; e.g. ܩܽܘܫܛ, emphat. ܩܘܫܛܳܐ, with suffix ܩܽܘܫܛܝ, ܩܘܫܛܟ (ܟܪܝ from ܟܰܪ), etc. In nouns, derived from Verbs ܠܐ ending in ܝܳܐ, emphat. state ܝܳܐ (Decl. V), ܝ before the suffix of the 1 sing., 2 and 3 plur., quiesces in ܺ; e. g. ܛܰܠܝܝ, ܛܰܠܝܗܽܘܢ from ܛܠܳܐ, emphat. ܛܰܠܝܳܐ; but before the other suffixes ܝ is movable; e. g. ܛܰܠܝܳܟ, ܛܰܠܝܶܗ; (and according to Syriac grammarians, ܝ is movable even before the suffix 1 sing; e.g. ܛܰܠܝܝ). The same is true also of nouns ending with ܶܐ (passive participles of Pa. Aph. and Shaph. of Verbs ܠܐ, §32.1, §48 masculines, Decl. V); e.g. ܡܰܫܬܝܗܽܘܢ, ܡܰܫܬܝܳܟ (ܡܰܫܬܝܝ) from ܡܰܫܬܶܐ *drink.* These nouns with suffixes of the 1, sing. are pronounced like the absol. state; e. g. ܡܰܫܬܝܝ *my drink*, (ܟܽܘܪܣܝܝ *my throne* from ܟܽܘܪܣܝܳܐ is an exception). Here belong all the emphatic forms ending with ܝܳܐ, having a vacant consonant preceding, excepting ܡܳܪܝܳܐ *master*, which with a suffix is as follows: ܡܳܪܝ, ܡܳܪܳܟ, ܡܳܪܶܗ, ܡܳܪܗܽܘܢ, etc. Finally, in emphatic nouns ending in ܝܳܐ, having a vowel preceding, the general rule is followed; e.g. ܗܶܓܝܳܐ *reflection*,

with suffix ܗܘܝܟ, or ܒܳܪܘܽܝܳܐ *creator*, with suff. ܒܳܪܘܽܝܳܟ, ܒܳܪܘܽܝܰܢ. The same is true of nouns with ܬܐ for ܬܳܐ; e. g. ܚܕܘܬܐ with suff. ܚܕܘܬܟ, ܚܕܘܬܢ, ܚܕܘܬܟܘܢ, etc., plur. ܚܕܘܬ̈ܟ, ܚܕܘܬ̈ܢ. But in cases where the termination ܬܐ does not stand for ܬܳܐ, as in ܫܢܬܐ, ܬ takes Lin. occul. in suff. 1 sing. and 2 and 3 plur.; e. g. ܫܢܬܝ, ܫܢܬܟܘܢ, etc. In the other suff., and in the plur. with suff., the vowel of ܬ is thrown back upon the preceding vacant consonant; e. g. ܫܢܬܟ, ܫܢܬܢ, plur. ܫܢ̈ܬܟ, ܫܢ̈ܬܢ, etc.

b) Plural suffixes in the masc. are attached to the construct form (§ 45. 2. *a*) with which the suff. 1 sing. forms a crasis; e. g. ܡܠܟܝ. In the sing. masc., however, ܝ passes into ܘ; e. g. ܡܠܟܘܗܝ (also ܘܗܝ = Germ. aü (Engl. oi, *nearly*), according to *Lud. de Dieu*, p. 160, but not according to Amira); and in the 3 fem. ܰ before ܝ passes into ܶ; e. g. ܡܠܟܶܝܗ (§ 16. B). Plural nouns with ܝܢ, attach the suffix to the construct form ending in ܝ; e. g. ܐܚ̈ܝܢ with suff. ܐܚ̈ܝܢ, ܐܚ̈ܘܗܝ. So also in the emphatic ending with ܝܐ; e.g. ܐܚ̈ܝܢ, ܐܚ̈ܘܗܝ (see Lud. de Dieu, p. 163). Also plurals with ܬܐ; e.g. ܠܒ̈ܘܬܐ, with suff. ܠܒ̈ܘܬܟ and ܠܒ̈ܘܬܝܟ, and those plurals which, with the suffix of 1 sing., differ from the sing. with the same suff. only by taking Ribui; e.g. ܡܫܬܝܬܐ *drink*, with suff. ܡܫܬܝܬܟ; plur. emphat. ܡܫܬܝ̈ܬܐ with suff. ܡܫܬܝ̈ܬܟ and ܡܫܬܝ̈ܬܝܟ *my drinks*.

Rem. 1.—Collective nouns sing. with Ribui, take the suff. sing.; e.g. ܚܬ̈ܢܐ with suff. ܚܬ̈ܢܗ, ܚܬ̈ܢܢ. Only ܐܢ̈ܫܐ takes the suff. plur.; e. g. ܐܢ̈ܫܘܗܝ. Amira p. 213, supposes that ܨܘ̈ܕܐ with both suffixes belongs here.

Rem. 2. ܐܰܒܳܐ *father*, ܐܰܚܳܐ *brother*, ܚܡܳܐ *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change ◌ܰ into ◌ܺ; e. g. ܐܒܝ. The last takes ◌ܳ; e.g. ܚܡܳܝ. Final ܐ before the other suffixes is changed into ܘ; e. g. ܐܰܒܘܟ, ܐܰܒܘܟܝ, ܐܰܒܘܗܝ, ܐܰܒܘܗ, ܐܰܒܘܢ, etc.

2. In Feminines; *a*) the suffix in the sing. is attached to the form of the emphat. state with a union vowel preceding; e.g. ܐܰܪܡܠܬܶܗ from ܐܰܪܡܠܐ *widow*, emphat. state ܐܰܪܡܠܬܐ. The suffixes of the 1 sing. and of the 2 and 3 plur. are attached to the construct state without the union vowel, to avoid the concurrence of three vacant consonants; e. g. ܡܕܺܝܢܬܝ from ܡܕܺܝܢܬܐ, constr. state ܡܕܺܝܢܬ.

Rem.—From ܡܳܪܬܐ (emphat. state) *mistress*, is found ܡܳܪܬܗܽܘܢ. In ܒܪܰܬܐ *daughter*, constr. state, ܒܪܰܬ with the suff. of the 1 sing., ◌ܰ moves forward from the first to the second consonant; e. g. ܒܰܪܬܝ. It should be remarked that the letter marked with Linea occultans is to be pronounced, if the above suffix occur; e. g. ܡܕܺܝܢ݇ܬܐ with suff. ܡܕܺܝܢܬܟܽܘܢ, ܫܢܬܐ with suff. ܫܢܬܝ. Amira asserts (p. 190) that the laterSyrians have the form ܡܕܺܝܢܬܗܽܘܢ, etc.

b) In the plural, feminines take singular suffixes; e. g. ܡܰܠܟܘܳܬܟ, ܡܰܠܟܘܳܬܟܝ, etc.

Rem.—In respect to the cardinal numbers (§ 50. 2), it should be remarked that they take both the sing. and plur. suffixes, forming with the first, possessive pronouns, and with the last, demonstrative pronouns; e.g. ܥܣܪܬܗ *his ten*, ܬܪܝܗܽܘܢ *those two*, ܬܪܬܝܗܝܢ *those two*, ܬܠܬܝܗܽܘܢ *those three.*

§ 47. *Declension of Nouns in General.*

Nouns are varied in respect to inflection (§§44.46) according to their form, either with or without any vowel changes. Thus they are divided into two principal classes, viz.; those with immutable and with mutable vowels. The latter class, on account of its diversities, may be arranged under several paradigms, and together with the former class, takes the place of the declensions of the western languages (comp. § 48).

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§ 48. *Exhibition of Nouns according to Declension.*

A. Masculines.

Decl. I.—This includes all monosyllabic nouns as well as those having more syllables than one, with immutable vowels (ܝ, —, ܘ, ܘ,) e. g. ܪܝܫ *head*, ܡܪܝ *master*, ܡܚܘܣ *leah*, ܓܘ *midst*, ܦܘܠܓ *partition*, ܬܘܬܒ *native*. To the latter class belong likewise those nouns whose penult. syllable is either a close one; e. g. ܝܪܘܩ *herbage*, (gentile nouns with ܝ; e. g. ܢܘܨܪܝ *Nazarite*), or such as would have a close penult syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. ܓܢܒ *thief*.

Rem.—Here also belong nouns derived from ܥܥ Verbs with —, which in the plural, double the final radical letter, and mark the first of the two doubled letters with Lin. occult.; e. g. ܥܡܡ *nation*, plur. ܥܡܡܝܢ. But monosyllabic nouns having ܘ and ܝ, and in the emphat. state, which change — and — into —, belong to segholate forms (Decl. IV); e.g. ܝܘܡ *day*, emphat. state ܝܘܡܐ; ܥܝܢ *eye*, emphat. state ܥܝܢܐ; as do those also in which under the same circumstances ܘ is transposed; e. g. ܩܘܕܫ *holiness*, emphat. state ܩܘܕܫܐ. In ܥܠܝܡ *young man*, ܓܕܝܐ *kid*, and ܦܪܕܝܣ *paradise*, — falls away in the inflection and ܝ with — preceding, forms *ai*; e. g. emphat. state ܥܠܝܡܐ, etc.

Decl. II. This includes nouns, with ܰ and ܶ, which have two consonants; e.g. ܫܡ *name*, or two syllables, of which the penult. is either a mixed one as in ܡܩܛܠ (part. pass. Aph.), ܡܚܣܢ *mighty;* or whose middle radical must be doubled; e.g. ܟܟܪ *a talent;* ܨܦܪ *sparrow;* or has an immutable vowel; e.g. ܥܠܡ *eternity;* ܣܗܕ *witness;* ܓܝܓܠ *wheel.* In these nouns, the vowel of the final syllable falls away, excepting in the sing. before the suff. of the 1 sing. and before the 2 and 3 plur.; e. g. emphat. state ܥܠܡܐ with suff. ܥܠܡܗ, ܥܠܡܟܘܢ, and ܥܠܡܗܘܢ.

Rem.—Here belongs also ܐܝܕ *hand*, emphat. state ܐܝܕܐ; plur. ܐܝܕܝܢ, etc. Forms also like ܡܕܒܚ *altar*, and ܡܕܒܚܐ belong here, which take a new syllable with ܶ over the first radical letter in consequence of an accumulation of consonants; e. g. ܡܕܒܚܐ (see § 15. 4). The following are examples: ܡܕܢܚ *morning*, ܡܦܬܚ *opening*, etc. From ܡܥܝܢ *fountain*, appears the emphat. state ܡܥܝܢܐ, plur. ܡܥܝܢܐ.

Decl. III. To this belong those nouns, which, throughout their inflection, lose ܶ (before gutt. ܰ) of the final syllable; but take ܰ as a helping vowel over the antepenultimate radical consonant, viz.; in participles Ethpe.; e. g. ܡܬܩܛܠ *dead*, emphat. state ܡܬܩܛܠܐ.

Decl. IV. Here are to be enumerated all nouns which correspond with Hebrew segholate forms (see Gesen. Lehrgeb. p. 568 sq). Such for the most part in Syriac, are monosyllabic nouns which begin with a vacant consonant, and have for their characteristic vowel ܰ or ܶ, which appears first in the emphat. state over the first radical. In this form the noun remains unchanged throughout its formations. They may as in Hebrew, be divided into derivati-- of verbs with and without gutturals, and derivatives

A) To the first class belong forms like ܡܠܶܟ *king*, emphat. state ܡܰܠܟܳܐ; ܣܦܰܪ *book*, emphat. state ܣܶܦܪܳܐ; ܛܠܳܐ *child*, emphat. state ܛܰܠܝܳܐ; with suff. ܡܰܠܟܶܗ, ܣܶܦܪܗܽܘܢ, ܛܰܠܝܝ. To the form with Hholem in Hebrew corresponds ܩܘܽܕܫ *holiness*, emphat. state ܩܘܽܕܫܳܐ; ܒܘܽܪܟ *knee*, emphat. state ܒܘܽܪܟܳܐ (comp. § 15. 2. B. b). The same applies:

B) In forms **with gutturals**; e.g. ܥܒܶܕ *slave*, emphat. state ܥܰܒܕܳܐ; ܒܥܶܠ *master*, emphat. state ܒܥܠܳܐ. Here belong also emphat. forms like ܐܰܪܥܳܐ *earth*, ܐܰܪܙܳܐ *cedar*, ܐܽܘܟܠܳܐ *food*, ܐܽܘܪܚܳܐ *way*.

C) Finally, derivatives of Verbs ܥܝ and ܥܘ lose ◌ܶ or ◌ܳ belonging to the middle quiescent radicals ܝ or ܘ. In connection with ◌ܰ, ܝ and ܘ form the dipthongs *ai* and *au*; e.g. ܥܰܝܶܢ *eye*, emphat. state ܥܰܝܢܳܐ; ܚܰܘܶܒ *guilt*, emphat. state ܚܰܘܒܳܐ (ܒܰܝܬ constr. state, *house*, emphat. ܒܰܝܬܳܐ).

Rem.—The following forms take ◌ܰ, viz.: ܒܣܰܪ *flesh*, ܣܛܰܪ *side*, ܡܠܰܟ *counsel*, and the emphat. forms ܐܰܒܠܳܐ *mourning*, ܝܰܡܳܐ *sea*, ܐܶܕܪܳܐ *threshing floor*, ܐܶܠܦܳܐ *ship*, ܐܶܡܪܳܐ *lamb*; from ܐܒܶܠ, etc. Some words which would in Hebrew, take Pattah, in Syriac, take ◌ܶ; e.g. ܪܶܓܠ *foot*, emphat. state ܪܶܓܠܳܐ, etc. ܐ is considered as a guttural when at the end of ܛܡܳܐ *impure*, emphat. state ܛܰܡܐܳܐ, plur. absol. ܛܰܡܐܺܝܢ, constr. ܛܰܡܐܰܝ, emphat. ܛܰܡܐܶܐ; and in the emphat. form ܬܰܐܪܳܐ, plur. ܬܰܐܪܺܝܢ (also ܬܪܳܐܝܢ) from the absolute form ܬܐܰܪ *grass*.

Decl. V. Here belong derivatives (mostly participles and infinitives) of Verbs ܠܐ (comp. § 40.) ending in ܳܐ, ܝ and ܶܐ. The distinguishing characteristic is, that ܐ is changed into ܝ, and is movable as well as both the other endings in the emphat. state sing. and before the suffixes with the union vowel; e.g. ܪܳܥܝܳܐ emphat. state ܪܳܥܝܳܐ, with suff. ܪܳܥܝܶܗ. But before the suff. of the 1 sing. and 2 and 3 plur. ܐ quiesces in

ـܰ; e. g. ܓܠܝܗܘܢ. The same is true in the plur. which ends with ܝܢ (§ 44. Rem. 1) with the falling away of ܐ; e.g. ܓܠܝܢ. The suffix is attached to the emphatic state ending with ܝܬܐ as well as to the constr. state ending with ܝܬ. In respect to the changes of the vowels, it should be remarked that the form with ܬܐ takes ـܳ in the emphatic state, if it be a monosyllable and begin with a vacant consonant; e. g. ܓܠܝܬܐ from ܓܠܝܐ *revealed.* In words of two or more syllables the preceding vowel remains unchanged; e. g. ܡܟܣܝܬܐ from ܡܟܣܝܐ, ܡܬܓܠܝܬܐ from ܡܬܓܠܝܐ. Monosyllabic nouns with ܝ mute likewise retain their vowels; e.g. ܚܡܝܬܐ from ܚܡܝ *wine.* Finally nouns ending with ܝ (part. pass. of Pa. and Aph. see § 32. 1), lose ـܳ in the emphat. state sing.; e. g. ܡܣܣܟܬܐ from ܡܣܣܟܝ *abandoned;* but ـܳ appears again in the emphat. state plur.; e. g. ܡܣܣܟܝܬܐ.

Rem.—From monosyllabic nouns ending with ܬܐ we find forms with ـܰ; e. g. ܟܣܝܬܐ (Matt. vi. 4) from ܟܣܝܐ. Also from ܥܠܝܐ we have the plur. emphat. ܥܠܝܬܐ as though from ܥܠܝ. Here belongs also ܦܬܝܬܐ from the obsolete form ܦܬܝܐ, constr. state plur. ܦܬܝ. The part Pe. act. differs from the noun of the same form by being inflected as usual, while the noun, in the plur. takes the form of feminines of decl. IV., and ܐ is changed into ܘ movable with ـܳ preceding; e.g. ܪܥܝܐ *pasturing,* plur. ܪܥܝܢ, constr. ܪܥܝ, emphat. ܪܥܝܐ; ܪܥܝܐ *herdsman,* on the contrary, becomes in the plur. ܪܥܘܢ, ܪܥܘܬ, ܪܥܘܬܐ. From ܡܪܐ *master,* both forms of the plur. occur; the latter form in ܟܘܪܣܝܐ *throne.* The noun ܢܒܝܐ *prophet,* in the plur., contracts ܝ and ܐ into ܝ, ܢܒܝܐ; while the adjective ܩܕܡܝ takes yet another ܐ, emphat. ܩܕܡܝܐܐ, plur. ܩܕܡܝܐܝܢ, ܩܕܡܝܐܢ, ܩܕܡܝܐܐ.

B. Feminines.

Decl. I. This includes all the Feminines ending with ܐ̱, which have an immutable vowel in the penult syllable. In this case the penult syllable has either a vowel with a letter quiescing in it; e. g. ܒܬܘܠܐ *virgin*, or the noun is a derivative of Verbs ܥܥ, in which case in the plural, the first of the duplicate radicals reappears, and takes Linea occultans; e.g. ܥܠܐ (also ܥܠܠܐ) *pretense* from ܥܠ; ܟܠܐ *bride*, plur. ܟ̈ܠܠܢ. The suff. of the 1. sing. is appended to the constr.state without the union vowel; e. g. ܒܬܘܠܬܝ. The suff. in other persons is joined with the form of the emphat. state; e. g. ܒܬܘܠܬܟܘܢ, etc. (comp. § 46. 2).

Rem.—From ܟܘܬܝܢܐ *waistcoat*, appears the plur. ܟܘܬ̈ܝܢܝܢ as if from ܟܘܬܝܢܝܐ or ܟܘܬܝܢܝ. Some forms with final ܝܐ take Linea occult. in the emphat. state under ܝ; e.g. ܡܕܝܢܐ *city*, emphat. state ܡܕܝܢܬܐ; or ܝ falls entirely away as in ܐܚܪܝܐ *another*, emphatic state ܐܚܪܬܐ.

Decl. II. Here belong all nouns fem. whose final syllable begins with two consonants. They have the peculiarity, that between these two consonants, in the emphat. sing., ◌ַ or ◌ֶ is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. ܐܪܡܠܐ *widow*, (from ܐܪܡܠ masc.), emphat. state ܐܪܡܠܬܐ; ܩܛܠܐ (from ܩܛܠ masc.), emphat. state ܩܛܠܬܐ; before gutturals ◌ַ is always the vowel inserted between the two consonants in the emphat.; e.g. ܦܪܚܐ *fowl*, emphat. state ܦܪܚܬܐ. In the reception of suffixes this declension agrees with decl. I; e. g. ܐܪܡܠܬܟ, ܐܪܡܠܬܗ, ܩܛܠܬܟ and ܩܛܠܬܗ.

Rem.—Some insert ܘ; e. g. ܡܦܠܐ *fall*, emphat. ܡܦܘܠܬܐ. So too ܬܕܡܪܐ *wonder*, ܬܚܒܒܐ *love*.

Decl. III. This includes those nouns fem. whose vowel of the first syllable is moved forward, in the emphat. state to

the second vacant consonant; e. g. ܚܒܪܐ *female companion*, emphat. ܚܒܪܬܐ; ܥܓܠܐ *cow*, emphat. ܥܓܠܬܐ. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

Rem. — Some nouns have several emphatic forms. Thus ܙܕܩܐ *alms*, has three emphatic forms; e. g. ܙܕܩܬܐ, ܙܕܩܬܐ, ܙܕܩܬܐ. In the same manner also are inflected ܕܒܚܐ *offering*, ܡܚܬܐ *terror*, ܐܢܬܬܐ *woman*, ܕܚܠܐ *fear*, etc. The following contractions in the emphat. state should be mentioned: ܚܕܬܐ for ܚܕܬܬܐ *new*, ܓܦܬܐ for ܓܦܢܬܐ from ܓܦܢܐ *vine*, ܠܒܬܐ for ܠܒܢܬܐ from ܠܒܢܐ *brick*.

Decl. IV. This includes fem. derivatives of Verbs ܠܐ ending in ܝܐ and ܘܐ. It should be remarked in reference to them that the immutable vowel of the penult syllable is retained, and ܝ and ܘ, in the emphat. state sing., quiesce in — and —; e. g. ܚܣܝܬܐ from ܚܣܝܐ *reproach*, ܚܝܘܬܐ from ܚܝܘܐ *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. ܛܠܝܬܐ from ܛܠܝܐ *girl*, (ܛܠܐ masc.). But in the constr. state, and in all the plurals, ܝ and ܘ are movable; e. g. ܚܣܝܬ, ܚܝܘܬ, ܛܠܝܬ, plur., ܚܣܝܢ, etc.

Rem.—Here belongs also the participle act. of Pa. and Aph.; but the fem. participle pass. in the same conjugations, ending, in the masc., with ܝ, takes — instead of — in the emphat. state. With this vowel ܝ forms the dipthong *ai*; e. g. ܡܓܠܝܐ, emphat. ܡܓܠܝܬܐ from ܡܓܠܝ.

Decl. V. To this belong mostly monosyllabic derivatives of Verbs ܠܐ ending with ܘ and ܝ (some end in ܬ), which begin with two consonants; e. g. ܡܚܘ *calamity*, ܒܪܝ *creature*. Also dissyllabic nouns belong here with immutable

vowels in the penult syllable; e.g. ܙܟܘ *victory*, ܬܘܕܝ *thanks*, whose ܘ and ܝ quiesce, throughout in the sing. But in the plur. where ܘ and ܝ are movable, some nouns (derivatives of Pa.) take ܰ after the second radical letter: e. g. ܒܥܘ *entreaty*, plur. ܒܥ̈ܘܢ, ܒܥ̈ܘܬ, ܒܥ̈ܘܬܐ. Nouns ending with ܬ belong here, which in the plur. take ܘ with the falling away of ܬ; e. g. ܥܠܬ *offering*, plur. ܥܠ̈ܘܢ, ܥܠ̈ܘܬ, ܥܠ̈ܘܬܐ. Other nouns (derivatives of Pe.) take ܶ after the first radical letter; e.g. ܕܡܘ *resemblance*, plur. ܕܡܘܢ, ܕܡܘܬ, ܕܡܘܬܐ; or with gutturals following, they take ܰ; e. g. ܡܚܘ *blow*, plur. ܡܚܘܢ, etc.

Rem.—The same peculiarity of taking a new vowel is found also in ܡܪܘ *authority*, plur. ܡ̈ܪܘܢ, etc.; ܢܩܘܐ *sheep*, plur. ܢܩܘܢ and ܡܐܐ *a hundred*, plur. ܡܐܘܬܐ as if from ܢܩܘ and ܡܐܘ. So also in some nouns which are not derivatives of ܠ̈ܐ; e. g. ܦܠܓܘ *partition*, plur. ܦܠܓܘܢ; ܣܗܕܘ *testimony*, plur. ܣܗܕܘܬܐ, and even ܡܠܟܘ, ܡ̈ܠܟܘܢ, besides ܡܠܟܘܢ, and some others.

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§ 49. *Anomalous Nouns.*

Some nouns of very frequent occurrence are inflected in a manner varying more or less from the above mentioned paradigms (§ § 47, 48). This arises either from an attempt to unite different ground-forms, or from the simple ground form conforming less closely to the general laws of inflection.

These nouns are the following:

MASCULINES.

Plural. emphat.	constr.	absol.	Singular. emphat.	constr.	absol.	
ܐܒܗܐ	ܐܒܗܝ	ܐܒܗܝܢ	ܐܒܐ	ܐܒ	ܐܒ	*Father.*
ܐܒܗܬܐ	ܐܒܗܬ	ܐܒܗܢ				
ܒܢܝܐ	ܒܢܝ	ܒܢܝܢ	ܒܪܐ	ܒܪ	ܒܪ	*Son.*
ܒܬܐ	ܒܬܝ	ܒܬܝܢ	ܒܝܬܐ	ܒܝܬ	ܒܝܬ	*House.*
ܫܡܗܐ	ܫܡܗܝ	ܫܡܗܝܢ	ܫܡܐ	ܫܡ	ܫܡ	*Name.*
ܫܡܗܬܐ	ܫܡܗܬ	ܫܡܗܢ				
ܐܬܪܘܬܐ	ܐܬܪܘܬ	ܐܬܪܘܢ	ܐܬܪܐ	ܐܬܪ	ܐܬܪ	*Place.*

FEMININES.

Plural. emphat.	constr.	absol.	Singular. emphat.	constr.	absol.	
ܐܡܗܬܐ	ܐܡܗܬ	ܐܡܗܢ	ܐܡܐ	ܐܡ	ܐܡ	*Mother.*
ܒܢܬܐ	ܒܢܬ	ܒܢܢ	ܒܪܬܐ	ܒܪܬ	—	*Daughter.*
ܐܚܘܬܐ	ܐܚܘܬ	ܐܚܘܢ	ܚܬܐ	—	—	*Sister.*
ܐܡܗܬܐ	ܐܡܗܬ	ܐܡܗܢ	ܐܡܬܐ	ܐܡܬ	ܐܡܐ	*Maiden.*
ܐܡܐ	ܐܡܝ	ܐܡܝܢ	ܐܡܬܐ	ܐܡܬ	ܐܡܐ	*Ell.*
ܐܡܘܬܐ	ܐܡܘܬ	ܐܡܘܢ	ܐܘܡܬܐ	ܐܘܡܬ	ܐܘܡܐ	*People.*
ܫܢܝܐ	ܫܢܝ	ܫܢܝܢ	ܫܢܬܐ	ܫܢܬ	ܫܢܐ	*Year.*
ܣܦܘܬܐ	ܣܦܘܬ	ܣܦܘܢ	ܣܦܬܐ	—	—	*Lip.*
ܕܘܟܝܬܐ	ܕܘܟܝܬ	ܕܘܟܝܢ	ܕܘܟܬܐ	ܕܘܟܬ	ܕܘܟܐ	*Place.*

Paradigms of Nouns

A. Masculine Nouns.

Singular.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	ܣܗܕ	ܡܠܟ	ܛܠܐ	ܡܫܬܐ
	Witness.	*King.*	*Boy.*	*Drink.*
Suff.Sing. 1 c.	ܣܗܕܝ	ܡܠܟܝ	ܛܠܝ	ܡܫܬܝ
2 m.	ܣܗܕܟ	ܡܠܟܟ	ܛܠܝܟ	ܡܫܬܝܟ
2 f.	ܣܗܕܟܝ	ܡܠܟܟܝ	ܛܠܝܟܝ	ܡܫܬܝܟܝ
3 m.	ܣܗܕܗ	ܡܠܟܗ	ܛܠܝܗ	ܡܫܬܝܗ
3 f.	ܣܗܕܗ	ܡܠܟܗ	ܛܠܝܗ	ܡܫܬܝܗ
Suff.plur. 1 c.	ܣܗܕܢ	ܡܠܟܢ	ܛܠܝܢ	ܡܫܬܝܢ
2 m.	ܣܗܕܟܘܢ	ܡܠܟܟܘܢ	ܛܠܝܟܘܢ	ܡܫܬܝܟܘܢ
2 f.	ܣܗܕܟܝܢ	ܡܠܟܟܝܢ	ܛܠܝܟܝܢ	ܡܫܬܝܟܝܢ
3 m.	ܣܗܕܗܘܢ	ܡܠܟܗܘܢ	ܛܠܝܗܘܢ	ܡܫܬܝܗܘܢ
3 f.	ܣܗܕܗܝܢ	ܡܠܟܗܝܢ	ܛܠܝܗܝܢ	ܡܫܬܝܗܝܢ

(To the suff. 1 sing. of the forms ܛܠܐ and ܡܫܬܐ add ܛܠܝܝ and ܡܫܬܝܝ, compare ܡܫܬܝ § 46. 1. *a*).

Plural.	ܣܗܕܐ	ܡܠܟܐ	ܛܠܝܐ	
Suff.sing. 1 c.	ܣܗܕܝ	ܡܠܟܝ	ܛܠܝ	ܛܠܝܢܝ
2 m.	ܣܗܕܝܟ	ܡܠܟܝܟ	ܛܠܝܟ	ܛܠܝܢܝܟ
2 f.	ܣܗܕܝܟܝ	ܡܠܟܝܟܝ	ܛܠܝܟܝ	ܛܠܝܢܝܟܝ
3 m.	ܣܗܕܘܗܝ	ܡܠܟܘܗܝ	ܛܠܘܗܝ	ܛܠܝܢܘܗܝ
3 f.	ܣܗܕܝܗ	ܡܠܟܝܗ	ܛܠܝܗ	ܛܠܝܢܝܗ
Suff.plur. 1 c.	ܣܗܕܝܢ	ܡܠܟܝܢ	ܛܠܝܢ	ܛܠܝܢܝܢ
2 m.	ܣܗܕܝܟܘܢ	ܡܠܟܝܟܘܢ	ܛܠܝܟܘܢ	ܛܠܝܢܝܟܘܢ
2 f.	ܣܗܕܝܟܝܢ	ܡܠܟܝܟܝܢ	ܛܠܝܟܝܢ	ܛܠܝܢܝܟܝܢ
3 m.	ܣܗܕܝܗܘܢ	ܡܠܟܝܗܘܢ	ܛܠܝܗܘܢ	ܛܠܝܢܝܗܘܢ
3 f.	ܣܗܕܝܗܝܢ	ܡܠܟܝܗܝܢ	ܛܠܝܗܝܢ	ܛܠܝܢܝܗܝܢ

with Suffixes.

B. Feminine Nouns.

Comp. § 49.	Table.	Decl. 1.	Decl. IV.	Decl V.
ܒܪ	ܐܒ	ܒܬܘܠܐ	ܛܠܝܐ	ܒܥܘ
Son.	*Father.*	*Virgin.*	*Maiden.*	*Petition.*
ܒܪܝ	ܐܒܝ	ܒܬܘܠܬܝ	ܛܠܝܬܝ	ܒܥܘܬܝ
ܒܪܟ	ܐܒܘܟ	ܒܬܘܠܬܟ	ܛܠܝܬܟ	ܒܥܘܬܟ
ܒܪܟܝ	ܐܒܘܟܝ	ܒܬܘܠܬܟܝ	ܛܠܝܬܟܝ	ܒܥܘܬܟܝ
ܒܪܗ	ܐܒܘܗܝ	ܒܬܘܠܬܗ	ܛܠܝܬܗ	ܒܥܘܬܗ
ܒܪܗ	ܐܒܘܗ	ܒܬܘܠܬܗ	ܛܠܝܬܗ	ܒܥܘܬܗ
ܒܪܢ	ܐܒܘܢ	ܒܬܘܠܬܢ	ܛܠܝܬܢ	ܒܥܘܬܢ
ܒܪܟܘܢ	ܐܒܘܟܘܢ	ܒܬܘܠܬܟܘܢ	ܛܠܝܬܟܘܢ	ܒܥܘܬܟܘܢ
ܒܪܟܝܢ	ܐܒܘܟܝܢ	ܒܬܘܠܬܟܝܢ	ܛܠܝܬܟܝܢ	ܒܥܘܬܟܝܢ
ܒܪܗܘܢ	ܐܒܘܗܘܢ	ܒܬܘܠܬܗܘܢ	ܛܠܝܬܗܘܢ	ܒܥܘܬܗܘܢ
ܒܪܗܝܢ	ܐܒܘܗܝܢ	ܒܬܘܠܬܗܝܢ	ܛܠܝܬܗܝܢ	ܒܥܘܬܗܝܢ

ܡ̈ܝܐ	ܒܬܘ̈ܠܢ	ܛܠܝ̈ܢ	ܒ̈ܥܘܢ
Flood, Waters.			
ܡ̈ܝܝ	ܒܬܘ̈ܠܬܝ	ܛܠܝ̈ܬܝ	ܒܥܘ̈ܬܝ
ܡ̈ܝܟ	ܒܬܘ̈ܠܬܟ	ܛܠܝ̈ܬܟ	ܒܥܘ̈ܬܟ
*	ܒܬܘ̈ܠܬܟܝ	ܛܠܝ̈ܬܟܝ	ܒܥܘ̈ܬܟܝ
ܡ̈ܝܘܗܝ	ܒܬܘ̈ܠܬܗ	ܛܠܝ̈ܬܗ	ܒܥܘ̈ܬܗ
ܡ̈ܝܗ	ܒܬܘ̈ܠܬܗ	ܛܠܝ̈ܬܗ	ܒܥܘ̈ܬܗ
ܡ̈ܝܢ	ܒܬܘ̈ܠܬܢ	ܛܠܝ̈ܬܢ	ܒܥܘ̈ܬܢ
ܡ̈ܝܟܘܢ	ܒܬܘ̈ܠܬܟܘܢ	ܛܠܝ̈ܬܟܘܢ	ܒܥܘ̈ܬܟܘܢ
	ܒܬܘ̈ܠܬܟܝܢ	ܛܠܝ̈ܬܟܝܢ	ܒܥܘ̈ܬܟܝܢ
*	ܒܬܘ̈ܠܬܗܘܢ	ܛܠܝ̈ܬܗܘܢ	ܒܥܘ̈ܬܗܘܢ
ܡ̈ܝܗܘܢ, ܡ̈ܝܗܘܢ *	ܒܬܘ̈ܠܬܗܝܢ	ܛܠܝ̈ܬܗܝܢ	ܒܥܘ̈ܬܗܝܢ
*			

§ 50. *Adjectives and Numerals.*

1. Adjectives being derivatives of verbs (see § 40. and tables) and having the same form as nouns, are inflected according to the same laws (see §§ 44, 45, 48). In respect to denominative adjectives, see § 41. 2.

Rem.—The Syriac has no special forms for the comparative and superlative. For the manner in which these are expressed, see Syntax § 77.

2. Numerals are either *cardinal* or *ordinal.* In the former we should notice the peculiarity, that masculines from 3 to 10, as in Hebrew, have feminine endings; but feminines, on the contrary, have masculine endings. From 20 to 100 there is only one form for both genders.

The numbers from 1 to 10 are the following:

CARDINALS.

Fem.	Masc.		Fem.	Masc.	
ܚܕܐ	ܚܕ	1.	ܫܬ	ܫܬܐ	6.
ܬܪܬܝܢ	ܬܪܝܢ	2.	ܫܒܥ	ܫܒܥܐ	7.
ܬܠܬ	ܬܠܬܐ	3.	ܬܡܢܐ	ܬܡܢܝܐ	8.
ܐܪܒܥ	ܐܪܒܥܐ	4.	ܬܫܥ	ܬܫܥܐ	9.
ܚܡܫ	ܚܡܫܐ	5.	ܥܣܪ	ܥܣܪܐ	10.

Rem.—Upon the union of these numerical words with suffixes, see § 46. 2. b. Rem.

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. ܬܠܬܝܢ 30, ܐܪܒܥܝܢ 40, ܚܡܫܝܢ 50, ܫܬܝܢ 60, ܫܒܥܝܢ 70, ܬܡܢܝܢ 80, ܬܫܥܝܢ 90. The plural of 10 (ܥܣܪܝܢ) represents 20. All plurals are of the common gender. ܡܐܐ signifies 100, ܡܐܬܝܢ 200, ܬܠܬܡܐܐ or ܬܠܬ ܡܐܘܬܐ 300, etc., with the preceding unit in the feminine. ܐܠܦ signifies 1000 (instead of ܐܠܦ or ܐܠܦ, emphat. ܐܠܦܐ, plur. ܐܠܦܝܢ, ܐܠܦܐ); ܬܪܝܢ ܐܠܦܝܢ signifies

2000, ܬܠܬܐ ܐܠܦܝܢ 3000. etc. (with the preceding unit in the masculine).

The intermediate numbers from 11 to 19 are formed by the union of units with 10 in one word, in the following manner:

Fem.	Masc.		Fem.	Masc.	
ܚܕܥܣܪܐ	ܚܕܥܣܪ	11.	ܫܬܥܣܪܐ	ܫܬܥܣܪ ܫܬܬܥܣܪ	16.
ܬܪܬܥܣܪܐ	ܬܪܥܣܪ	12.	ܫܒܥܣܪܐ	ܫܒܥܣܪ	17.
ܬܠܬܥܣܪܐ	ܬܠܬܥܣܪ	13.	ܬܡܢܥܣܪܐ	ܬܡܢܥܣܪ ܬܡܢܬܥܣܪ	18.
ܐܪܒܥܣܪܐ	ܐܪܒܬܥܣܪ	14.	ܬܫܥܣܪܐ	ܬܫܥܣܪ	19.
ܚܡܫܥܣܪܐ	ܚܡܫܥܣܪ ܚܡܫܬܥܣܪ	15.			

The intermediate numbers from 21 to 29, 31 to 39, etc., are formed by the numeral representing the number of tens, followed by the numeral under ten preceded by ܘ; e. g. ܬܠܬܝܢ ܘܬܠܬܐ masc. 33, ܫܬܝܢ ܘܚܡܫ fem. 65. Sometimes the units precede; e. g. ܐܪܒܥܐ ܘܥܣܪܝܢ 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. ܐܠܦ ܘܬܡܢܡܐܐ ܘܥܣܪܝܢ ܘܫܒܥܐ 1827.

3. The ordinal numbers, from 3 to 10, are formed from the cardinal numbers by adding the terminations ܝܐ masc., ܝܬܐ fem., and inserting ܝ before the ultimate radical. For *the first*, a particular word is used, and for *the second*, a form differing somewhat from the form of the cardinal for 2.

ORDINALS.

Fem.	Masc.		Fem.	Masc.	
ܩܕܡܝܬܐ	ܩܕܡܝܐ	*the first.*	ܫܬܝܬܝܬܐ	ܫܬܝܬܝܐ	*the sixth.*
ܬܪܝܢܝܬܐ	ܬܪܝܢܐ	*the second.*	ܫܒܝܥܝܬܐ	ܫܒܝܥܝܐ	*the seventh.*
ܬܠܝܬܝܬܐ	ܬܠܝܬܝܐ	*the third.*	ܬܡܝܢܝܬܐ	ܬܡܝܢܝܐ	*the eighth.*
ܪܒܝܥܝܬܐ	ܪܒܝܥܝܐ	*the fourth.*	ܬܫܝܥܝܬܐ	ܬܫܝܥܝܐ	*the ninth.*
ܚܡܝܫܝܬܐ	ܚܡܝܫܝܐ	*the fifth.*	ܥܣܝܪܝܬܐ	ܥܣܝܪܝܐ	*the tenth.*

The tens of ordinals from 20 are expressed, as in Hebrew, either by cardinal numbers or by the addition thereto of the terminations ܝܳܐ masc., ܝܬܳܐ fem.; e. g. ܥܶܣܪܺܝܢܳܝܳܐ, ܬܠܳܬܺܝܢܳܝܳܐ, ܐܰܪܒܥܺܝܢܳܝܳܐ, etc. The units are put after; e. g. ܬܠܳܬܳܝܳܐ ܥܶܣܪܺܝܢܳܝܳܐ.

The intermediate numbers from 11 to 19, etc., are formed by uniting the ordinal number 10 with a unit of the cardinals, into one word, the unit preceding; e. g. ܚܰܕܥܶܣܪܳܝܬܳܐ fem., ܚܰܕܥܶܣܪܳܝܳܐ masc. *the eleventh*, ܬܰܪܬܰܥܶܣܪܳܝܬܳܐ fem., ܬܪܶܥܣܪܳܝܳܐ masc. *the twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by ܕ; e.g. ܕܚܰܕܥܣܰܪ, ܕܬܪܶܥܣܰܪ, etc.

Rem.—The Syrians, like the Hebrews, express the idea of *a part*, by a feminine form and the insertion of ܘܽ after the first radical letter; e.g. ܬܘܽܠܬܳܐ, ܪܘܽܒܥܳܐ, ܚܘܽܡܫܳܐ *third part*, etc. Upon the other relations of numbers comp. Syntax § 78.

CHAPTER FOURTH.

PARTICLES.

To Particles belong adverbs, prepositions, conjunctions and interjections. In respect to their origin they may be considered as primitive, derivative, or transferred from other parts of speech. The last are by far the most numerous.

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§ 51. *Adverbs.*

1. The following may be considered as primitive adverbs: ܐܳܟܰܢ *so*, ܠܳܐ, ܠܰܘ *not*, ܬܰܡܳܢ *there*, ܗܳܐ *here*.

2. Those derived from nouns and adjectives with the characteristic endings ܳܝܬ, ܘܳܬ and ܐܺܝܬ, are the following;

ܐܚܪܝܐܝܬ *at last,* ܩܕܡܝܐܝܬ *at first,* ܬܢܝܢܘܬ *again,* ܐܠܗܐܝܬ *godly,* ܦܣܝܩܐܝܬ *in short,* ܥܒܪܐܝܬ *Hebraically,* ܝܘܡܢܐ *today.*

3. As transferred from other parts of speech are to be considered those :

a) from substantives; *α*) with a preposition; e. g. ܒܚܪܬܐ *finally,* ܒܫܪܪܐ *truly,* ܒܙܒܢܐ *once,* ܠܓܘ *inwardly,* ܡܫܠܝܐܝܬ *immediately,* ܡܢ ܪܝܫ *anew ; β*) without a preposition; e. g. ܡܕܡ (*want*) *not,* ܡܣܬܐ *enough,* ܟܠܗ, ܟܠ *wholly, entirely,* also in the plural ܙܒ̈ܢܬܐ *sometimes ; b*) from adjectives, numerals and pronouns; e. g. ܛܒ, ܝܬܝܪ *very,* ܠܚܘܕ, ܒܠܚܘܕ *only,* ܐܟܚܕ, ܐܟܚܕܐ *at once,* ܡܚܕܐ *immediately,* ܟܡܐ *how much ?* ܠܡܢܐ, ܡܢܘ *why ? c*) from verbal forms, as the infinitive, ܬܘܒ *again ;* or participles ܠܡܚܣܢ, ܡܢ ܡܚܣܢ *almost.*

Rem.—Some adverbs are transferred from the Greek; e. g. ܡܠܠܘܢ μαλλον, ܡܠܝܣܛܐ μαλιστα, ܐܝܩܐ εἰκῆ. The Syriac language is especially rich in compound adverbs. Such are the following : ܐܝܟܐ *where ?* ܠܡܛܠ ܐܝܟܐ *wherefore ?* ܠܐ ܥܕܟܝܠ *not yet,* ܥܕܡܐ ܠܐܡܬܝ *how long ?* ܗܫܐ *now,* ܥܕܡܐ ܠܗܫܐ *until now,* etc. Among compound adverbs may also be placed the circumlocutory ܠܝܬ *not to be* (see § 38). The simple interrogation is either not expressed at all, or by the addition of ܟܝ : the negative interrogation, is expressed by ܠܐ, and ܠܐ ܗܘ. The syllable ܐܝ prefixed to pronouns and adverbs expresses an interrogation ; e. g. ܡܢ ܐܝܟܐ *whence ?* ܐܝܢܐ *who ?*

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§ 52. *Prepositions.*

1. To the original Prepositions belong the prefixes ܒ, ܕ (gen.), ܠ (dat. and acc.) which are always joined with a noun or pronoun, and are vacant when the noun or pronoun begins with a regular consonant; e. g. ܒܦܘܡ, ܠܡܠܟܐ. Prefix prepositions take the vowel, which is usually ◌ܰ, when

the following consonant is vacant; e. g. ܒܡܰܠܟܳܐ, ܠܡܰܠܟ̈ܶܐ, or when the vowel falls back from the quiescents ܐ or ܗ; e. g. ܒܡܳܐܬܳܐ from ܡܳܐܬܳܐ for ܡܐܬܳܐ; ܠܺܝܗܽܘܕܳܝܶܐ for ܠܝܺܗܽܘܕܳܝܶܐ. Before words which begin with ܐ, ܝ or ܝܗ, the vowels, in which these letters quiesce, fall back upon the preceding prefix; e. g. ܒܳܐܪܥܳܐ, ܒܳܐܪܥܳܢܳܐ, ܠܳܐܝܟ, ܠܰܐܠܳܗܳܐ, ܠܺܝܗܽܘܕ from ܐܰܪܥܳܐ, etc.

Rem.—Before ܫܬܳܐ 6, and ܫܬܺܝܢ, these prepositions take ◌ܶ, probably because they were also written ܐܶܫܬܳܐ and ܐܶܫܬܺܝܢ. In ܩܽܘܒܠ and ܩܽܘܕܳܡ the preposition ܠ quiesces in ܘ, * which falls back (comp. § 15. 2. B. c. and the tables following); e.g. ܠܩܽܘܒܠ, ܠܩܽܘܕܳܡ, except when suffixes are appended with a union vowel, in which case the ◌ܳ of the second syllable falls away and the original form reappears; e.g. ܠܩܽܘܒܠܶܗ, etc. Among the original prepositions may also be reckoned the monosyllables ܥܰܡ *with*, ܠܘܳܬ *by*, ܠܘܳܬ *to*.

2. Most of the other prepositions are considered as transferred from other parts of speech; *a*) substantives in the constr.state; e. g. ܩܕܳܡ *before*, ܚܠܳܦ *instead*, ܡܶܛܽܠ *for*, ܒܶܝܢ and ܒܶܝܢܳܬ *between*, ܚܕܳܪ and ܚܕܳܪܰܝ *about*, ܬܚܶܝܬ and ܬܚܽܘܬ *under*, ܡܶܢ (from ܡܢܳܬ *part*) *from*, ܒܳܬܰܪ *after*; *b*) substantives with prefixes; e.g. ܒܦܽܘܡ *according to*, ܠܘܽܩܒܰܠ *against*, ܠܩܕܳܡ *before*; *c*) compounds; e. g. ܥܕܰܡܳܐ ܠ *until to*, ܠܥܶܠ *over*, ܡܶܢ ܒܠܥܕ *without*, ܡܶܢ ܚܕܳܪ *around, about*, ܡܶܢ ܠܘܽܩܒܰܠ *against*.

3. Several of the prepositions seem to have been originally plural nouns, on which account they are united with plural suffixes. Here belong ܥܰܠ *over*, ܒܳܬܰܪ, ܒܳܬܰܪ *after*, *against*, ܡܶܛܽܠ *for*, ܩܕܳܡ *before*, ܬܚܶܝܬ *under* (comp. § 16. 2. C. and the following paradigms).

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*Instead of saying that ܠ quiesces in ܘ the author should have said that ܠ takes the vowel ◌ܳ with ܘ quiescing in it, as ܠ is not a quiescent (see § 13).—Tr.

Prepositions with Suffixes.

(§ 16. II. C. and § 52).

A. With Suff. of the Sing. **B. Of the Plur.**

					Masc.	Fem.
	ܒ	ܠܘܬ	ܒܬܪ	ܠܘܩܒܠ	ܥܠ	ܡܛܠ
	in.	*to.*	*after.*	*against.*	*over.*	*on account of.*
Sing.						
1 c.	ܒܝ	ܠܘܬܝ	ܒܬܪܝ	ܠܘܩܒܠܝ	ܥܠܝ	ܡܛܠܬܝ
2 m.	ܒܟ	ܠܘܬܟ	ܒܬܪܟ	ܠܘܩܒܠܟ	ܥܠܝܟ	ܡܛܠܬܟ
2 f.	ܒܟܝ	ܠܘܬܟܝ	ܒܬܪܟܝ	ܠܘܩܒܠܟܝ	ܥܠܝܟܝ	ܡܛܠܬܟܝ
3 m.	ܒܗ	ܠܘܬܗ	ܒܬܪܗ	ܠܘܩܒܠܗ	ܥܠܘܗܝ	ܡܛܠܬܗ
3 f.	ܒܗ	ܠܘܬܗ	ܒܬܪܗ	ܠܘܩܒܠܗ	ܥܠܝܗ	ܡܛܠܬܗ
Plur.						
1 c.	ܒܢ	ܠܘܬܢ	ܒܬܪܢ	ܠܘܩܒܠܢ	ܥܠܝܢ	ܡܛܠܬܢ
2 m.	ܒܟܘܢ	ܠܘܬܟܘܢ	ܒܬܪܟܘܢ	ܠܘܩܒܠܟܘܢ	ܥܠܝܟܘܢ	ܡܛܠܬܟܘܢ
2 f.	ܒܟܝܢ	ܠܘܬܟܝܢ	ܒܬܪܟܝܢ	ܠܘܩܒܠܟܝܢ	ܥܠܝܟܝܢ	ܡܛܠܬܟܝܢ
3 m.	ܒܗܘܢ	ܠܘܬܗܘܢ	ܒܬܪܗܘܢ	ܠܘܩܒܠܗܘܢ	ܥܠܝܗܘܢ	ܡܛܠܬܗܘܢ
3 f.	ܒܗܝܢ	ܠܘܬܗܝܢ	ܒܬܪܗܝܢ	ܠܘܩܒܠܗܝܢ	ܥܠܝܗܝܢ	ܡܛܠܬܗܝܢ

Rem.—The following take no suffixes: ܒܝܬ *in*, ܠܒܪ *without*, ܠܓܘ *within*, ܠܥܠ *over*, ܠܬܚܬ *under*, ܥܕܡܐ *until to*, and ܣܛܪ ܡܢ *except*.

§ 53. *Conjunctions and Interjections.*

1. The original Conjunctions are the copulative ܘ, ܕ *that, because* (ܠ before infinit.), ܐܢ *if*, ܟܕ *as, since*, ܐܘ *or*, ܟܝ *hence*, ܠܡ (for this preposition in questions see § 51. 3. Rem.) *namely*, ܕܠܡ *lest*.

Rem.—ܘ and ܕ, like ܒ and ܠ, are prefixed (see §52. 1).

2. Compound Conjunctions are; *a*) with ܐܢ; e. g. ܐܠܘ *if*, ܐܠܐ ܐܢ and ܐܠܘܠܐ *unless*, ܐܦܢ *although*, ܐܢܗܘ ܕܝܢ and ܐܢܕܝܢ *if but*, ܘܐܢ — ܘܐܢ *be it—be it*; *b*) with ܕ; e.g. ܕܠܐ *lest*, especially after prepositions; e. g. ܐܝܟ ܕ *as*, ܡܛܠ ܕ, ܥܠ ܕ and ܡܛܘܠ ܕ *because*, ܡܢ ܕ *lest*, ܥܕܡܐ ܕ *until*; *c*) with other conjunctions; e. g. ܗܟܝܠ *hence*, ܡܟܝܠ *now*, ܟܝܬ *therefore*, ܟܝ ܠܡ *although*. From the Greek are borrowed ܐܠܐ ἀλλα, ܓܝܪ γαρ, ܕܝܢ δε, ܡܢ μεν.

3. Interjections as primitives are mostly onomatopoetic; e. g. ܐܘ, ܐܘܢ *O!* ܘܝ *wo!* ܗܐ *behold!* ܗܘܗ *hey! ha!* They are sometimes borrowed from other parts of speech; e.g. ܐܬܠܘܣ, ܠܘܝ *if yet!* ܒܥܘܐ *I pray you!*

PART THIRD.

SYNTAX.

CHAPTER FIRST.

THE PRONOUN.

§ 54. *Use of the Separable Personal Pronouns and Suffixes.*

A. Separable Personal Pronouns.

1. These pronouns at the beginning of a sentence, denote a certain emphasis, and stand in various relations to the verb which follows in the same person. This relation is not only; *a*) that of the nominative absolute; e. g. Rom. xiv. 10. ܐܢܬ ܕܝܢ ܡܢܐ ܕܐܢ ܐܢܬ ܠܐܚܘܟ *but thou, why judgest thou thy brother!* Eph. iv. 20., Acts xix. 15., II Tim. iv. 5; but it may be also represented; *b*) by the oblique cases; e.g. *α*) by the genitive; e.g. Matt. iii. 11. ܗܘ ܕܠܐ ܫܘܐ ܐܢܐ ܠܡܫܩܠ ܡܣܢܘܗܝ *whose shoes I am not worthy to unloose,* John xix. 11., Ephes. vi. 20; *β*) by the dative; e. g. Kirsh. ii. 2. ܘܐܢܐ ܠܐ ܩܪܒ ܠܝ ܐܢܫ *but no one comes to me,* Luke xxiii. 41; *γ*) by the accusative; e.g. Kirsh. iv. 7.–9. ܗܘ ܡܢܐ ܕܐܢܬܘܢ ܒܥܝܢ ܐܢܬܘܢ ܒܠܠܝܐ ܕܬܫܟܚܘܢ ܒܐܝܡܡܐ ܐܢܐ ܒܥܐ ܠܡܫܟܚܗ ܘܠܐ ܐܫܟܚܬܗ *what you seek to find in the night, I seek to find in the day time, and find it not.*

Rem.—They are also emphatic after the verb; e.g. Luke iii. 14. ܡܳܢܳܐ ܢܶܥܒܶܕ ܐܶܦܗ݈ ܚܢܰܢ *what then shall we do?* Upon ܐܶܢܽܘܢ and ܐܶܢܶܝܢ as accusatives, comp. § 16. Rem. 1. and the preceding table.

2. United with substantives, adjectives or adverbs they mark the Present; *a*) of the substantive verb ܗܘܳܐ (see §38); e.g. ܫܰܪܺܝܪܳܐ ܗ݈ܝ *she is true*; Matt. xxiv. 26. ܒܡܰܕܒܪܳܐ ܗ݈ܘ *he is in the desert*; verse 23. ܗܳܪܟܳܐ ܗ݈ܘ *he is here;* *b*) of the finite verb with its participle; e. g. ܐܳܡܰܪ ܐ݈ܢܳܐ *I say*, ܝܺܠܺܝܕ ܐܰܢ݈ܬ *thou art born* (comp. § 64).

Rem.—(Upon ܐ and ܗ see § 12. 1. B).—The contraction of the pronoun with the participle or adjective into one word is found in the 1 pers. plur.; e. g. ܩܳܪܶܝܢܰܢ *we read*, ܩܰܕܺܝܫܺܝܢܰܢ *we are holy*. It is also found sometimes in other persons; e. g. Eph. iii. 13. ܫܳܐܶܠܢܳܐ *I beseech*; Gal.v.3. ܚܰܝܳܒܘ *he is guilty*; iii.11 (comp. §20.and§37.E).

3. Farther in these cases; *a*) the pronoun of the same person may be doubled, so that the former will denote the subject and the latter the substantive verb; e. g. John i. 20. ܐܶܢܳܐ ܐ݈ܢܳܐ *I am*; xiv. 20. ܐܰܢ݈ܬܘܢ ܒܝ ܐ݈ܢ݈ܬܘܢ *ye are in me*; Matt. xxvi. 73; or the part. present of the finite verb is placed between; e.g. Matt. iii. 11. ܐܶܢܳܐ ܡܰܥܡܶܕ ܐ݈ܢܳܐ *I baptize;* xxvii. 4; John xiii. 13; Barh. 68, 16; 105, 14; 148, 15.

b) In the simple pronoun may be contained both the subject and substantive verb; e. g. Gen. xxix. 4. ܐܰܝܡܶܟܳܐ ܐܰܢ݈ܬܘܢ — ܡܶܢ ܚܰܪܳܢ ܚܢܰܢ *whence are ye?—we are from Haran;* Assem. I. 33; 12. 13.

c) The pronoun ܗܽܘ, as substantive verb, may follow the 1 and 2 person as subject; e. g. Acts xxii. 8. ܐܶܢܳܐ ܗ݈ܘ ܝܶܫܘܥ *I am Jesus;* Luke xxii. 67. ܐܶܢ ܐܰܢ݈ܬ ܗ݈ܘ ܡܫܺܝܚܳܐ *if thou art the Messiah;* verse 70; xxiv. 18; Ephr. I. 214. E; Barh. 173, 18–20. Also ܐܶܢܽܘܢ and ܐܶܢܶܝܢ, follow the 1 and 2

pers. as subject; e. g. Matt. v. 13. ܐܢܬܘܢ ܐܢܘܢ ܡܠܚܗ ܕܐܪܥܐ *ye are the salt of the earth;* I. Cor. iii. 17; Barh. 133. 1.

REM.—Instead of the pronouns, the Philoxenian version of the N.T. uses ܐܝܬ with suff.; e. g. ܐܢܐ ܐܝܬܘܗܝ *I am*; ܐܢܬܘܢ ܐܝܬܝܟܘܢ *ye are.*

B. SUFFIXES

1. The pronominal suffixes of the verb denote the accusative; rarely, and for the most part in translations from the Hebrew, the dative; e. g. ܝܗܒܬܢܝ for ܝܗܒܬ ܠܝ *thou hast given to me.*

REM.—This imitation of the Heb. is neglected in passages of the O. T.; e. g. Zach. vii. 5. comp. with Ephr. II. 296. B. and Isa. xxiv. 4, comp. with II. 65. C.

2. In the relation of genitive, the suffixes are attached to the *nomen rectum* or to the genitive proper; e.g. Ez. xvi. 18. ܡܐ̈ܢܐ ܕܨܒܬܟܝ *thy embroidered garments*, literally *of thine embroidery* or *ornament*; vii. 20; xi. 15; xxvii. 16, 27; Matt. vi. 11. ܠܚܡܐ ܕܣܘܢܩܢܢ *our necessary bread*, literally *of our need.*

REM.—The suffix is seldom found with the *nomen regens*; e.g. Ez. xvi. 27. ܡܢ ܐܘܪ̈ܚܬܟܝ ܕܙܢܝܘܬܐ *of thy lewd ways*, usually in connection with ܝܡܝܢܐ *the right*, and ܣܡܠܐ *the left*; e.g. Acts. iii. 7. ܒܐܝܕܗ ܕܝܡܝܢܐ *on his right hand*; Matt.v.29; Rev.i.17. Sometimes a double suffix occurs; e.g. Ephr. I. 204. B. and C. ܠܒܪܟ ܒܘܟܪܟ *thy first born.*

3. The noun taking a suffix stands before an adjective connected with it; e. g. Ps. lxxxvii. 1. ܒܛܘܪܗ ܩܕܝܫܐ *in his holy mountain*; Ez. vi. 9; Ephr. I. 284. A. ܐܘܨܪܗ ܛܒܐ *his good treasure.*

4. The suffix to the noun is often understood objectively; e. g. Exod. xx. 20. ܕܚܠܬܗ *fear before him*; I Cor. xi. 25. ܠܥܘܗܕܢܝ *in remembrance of me*; John xv. 10. ܚܘܒܗ *love to him*; Barh. 218, 14.

REM. 1.—Possessives are also expressed by ܕܝܠ with suff. (§ 16. B); e. g. Barh. 49. 7. ܪܒܚܝܠܐ ܕܝܠܗ *his commander*; 146, 10.

This manner of expression is used particularly when a stronger emphasis is required than is indicated by the mere suffix; e. g. Matt. vi. 13. ܕܝܠܟ ܗܝ ܡܠܟܘܬܐ *thine is the kingdom;* Barh. 146, 1. ܥܕܬܐ ܪܒܬܐ ܕܝܠܢ ܕܒܚܪܢ *our great church in Haran.* If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives ἐμὸς σὸς, &c.; e. g. John iv. 34. ܡܐܟܘܠܬܝ ܕܝܠܝ ἐμὸν βρῶμα; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. ܒܢ ܕܝܠܢ ἐν ἡμῖν; I John ii. 2, and in certain forms of expression; e.g. Matt. xxvii. 4. ܠܢ ܡܢܐ ܠܢ τί πρὸς ἡμᾶς; John xxi. 22.

Rem. 2.—We should mention the use of the suff. in ܡܪܝ, ܡܪܢ, for the pronoun of the second, and in ܥܒܕܝܟ, ܐܡܬܟ, ܥܒܕܟ, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xliv. 16. ܡܢܐ ܢܐܡܪ ܠܡܪܝ *what shall we say to thee (my lord)?* ܥܘܠܗ ܕܥܒܕܝܟ *our (thy servants') iniquity;* verse 32. So kings in speaking of themselves use ܡܠܟܐ; e. g. Esth. viii. 8. ܟܬܘܒܘ ܒܫܡܐ ܕܡܠܟܐ *write in (my) the king's name;* and in reference to God, ܠܗ is used; e. g. Gen. v. 1. Also ܡܪܝ stands connected with the second and third persons; e. g. Mark xii. 37. ܩܪܐ ܠܗ ܡܪܝ *he calls him his (my) Lord,* and differs from ܡܪܢ, in that the former is the common form of salutation, while the latter marks the *pluralis majestatis,* and is used of Christ in the version of the New Testament; e. g. Acts i. 1; Rom. xiv. 8.

Rem. 3.—It is rather to be considered as an imitation of a Hebrew idiom, when the suffix relates to a noun which does not occur till later in the discourse (comp. Gesenius Lehrgeb. p. 739); or when the noun itself is repeated instead of the pronoun; e.g. Gen. xvi. 16.

§ 55. *Pleonastic Use of Pronouns.*

A. Separable Personal Pronouns.

Here belongs the pronoun of the third person ܗܘ (ܗ̱) (comp. § 12. 1. B) united with nearly all persons of the sing. and plur., by which an emphasis is denoted, which is disregarded in the later language. It is found still in such

passages as John viii. 26. ܗܠܝܢ ܗܘ ܡܡܠܠ ܐܢܐ ܒܥܠܡܐ *that* (*exactly*) *I speak before the world;* verse 28; xv. 16; Rom. iii. 31; Heb. ix. 17. It is to be considered merely as pleonastic in Luke vii. 19. ܐܘ ܠܐܚܪܢܐ ܗܘ ܡܣܟܝܢܢ *or shall we wait for another?* Rom. xiv. 8; Heb. xiii. 22; I Tim. i.4; v. 9; Barh. 133, 3; Assem. I. 221, A.5, especially where it occurs with a feminine noun; e. g. Rom. iii. 28. ܒܗܝܡܢܘܬܐ ܗܘ ܡܙܕܕܩ ܒܪܢܫܐ *by faith is a man justified.* ܗܘ is sometimes connected with a plural; e. g. Ephr. I. 214, D. ܡܛܠ ܢܫܘܗܝ ܗܘ ܘܒܢܘܗܝ *on account of his wives and children.*

Rem.—Sometimes also the fem. ܗܝ (still more emphatic), is found; e. g. Rev. xxi. 2. ܘܡܕܝܢܬܐ ܗܝ ܩܕܝܫܬܐ — ܚܙܝܬ *and I saw* (*it*) *the holy city;* xxii. 19, and the plur. ܗܢܘܢ Assem.I. 77, A. 20, 21. ܗܘ and ܗܘ are sometimes united together without emphasis; e.g. John v.9. ܘܗܘ ܗܘ ܝܘܡܐ *and this day;* Barh.148, 3. Also in the plur.; e.g. Matt. iii. 1. ܒܗܘܢ ܕܝܢ ܒܝܘܡܬܐ ܗܢܘܢ *but in these days.* The pleonastic use of ܗܘ is confirmed from the fact that the Philoxenian version omits it altogether.

B. Suffixes.

1. The suffix is often used pleonastically with the verb, when the object with ܠ as though by way of explanation follows; e. g. Matt. i. 21. ܗܘ ܓܝܪ ܢܦܪܘܩܝܘܗܝ ܠܥܡܗ *for he shall bless* (*it*) *his people;* verse 24; ii. 6, 11; Mark xiv. 47. Without ܠ in Matt. xxv. 25. ܛܫܝܬܗ ܟܟܪܟ *I buried* (*it thy talent;* xxvii. 5; I Tim. vi. 14.

Rem. 1.—The suffix also occurs pleonastically with ܠ after verbs of *motion, going, coming,* &c.; e.g. Gen. xxvii.43. ܐܙܠ ܠܟ *go;* Luke viii.37. ܘܐܙܠ ܠܗ *therewith he departed;* Matt.x.6; John xi.31; iv.3. ܘܐܬܐ ܠܗ ܬܘܒ *and he came again;* Assem. 1.44,A.17. ܢܦܩ ܠܗ *he went out;* 186,A.30. ܐܙܠ ܗܘܐ ܠܗ ܠܘܬ ܐܬܪܐ *he had gone*

to the Aramæans ; Ephr. I. 226. B. ܩܡ ܠܗ ܡܘܫܐ *Moses stood up ;* Matt. iii. 2. ܩܪܒܬ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ *the kingdom of heaven is near ;* the same is true frequently, after ܡܝܬ (= *to depart from this life*) ; e. g. John xi. 14. ܠܥܙܪ ܡܝܬ ܠܗ *Lazarus is dead ;* Mark ix. 26 ; Assem.I. 367, 9 ; Ephr.1.204,A ; sometimes with verbs which have not the signification of motion ; e. g. ܗܝܡܢ *to believe ;* John xi. 31 ; ܥܒܕ *to make,* Barh. 217, 10 ; ܣܟܠ *to be foolish,* Rom. i. 22 ; and even after ܗܘܐ John i. 15.

Rem. 2.—On the contrary, the suffix in active verbs, sometimes, falls away when it can either be easily supplied from the context, or the same object has already preceded ; e. g. Barh. 424. 9. ܐܦܩ ܟܠܗ ܕܝܢܪܐ ܘܪܘܡܐ — ܥܒܕ ܩܕܡܘܗܝ *he brought out all of the silver coin and heaped (it) up before him ;* particularly the neuter ; e. g. Gen. xxiv. 49. ܚܘܐܘܢܝ *inform me thereof.* In many verbs following each other the suffix which is to be repeated falls away ; e.g. Matt. xiv. 19 ; I Cor. xi. 23, 24. Where two follow each other the suffix is usually added to the latter verb ; e.g. Barh. 419,5. ܡܘܩܪܝܢܢ ܘܡܝܩܪܝܢܢ ܠܗ *we esteem and honor it.*

2. The suffix is also pleonastic in the *nomen regens*, which precedes the genitive with ܕ ; e. g. John iii. 18. ܒܫܡܗ ܕܝܚܝܕܝܐ *in the name of the only begotten;* xii.3. ܠܪܓܠܘܗܝ ܕܝܫܘܥ *the feet of Jesus ;* verse 31 ; Acts v. 2 ; Ephr. I. 87, B.

Rem.—Here belongs also the repetition of the suff. before ܕܝܠ (§ 54. B. 4. Rem. 1) and after ܟܠ = *all*, without ܕ following it ; e.g. Matt. xiii. 2. ܟܠܗ ܟܢܫܐ *the whole multitude ;* ii. 3, 4 ; Kirsh. 114, 10. ܟܠܗܝܢ ܡܕܝܢܬܐ *all cities.* Sometimes ܟܠ with suffix occurs after the noun ; e.g. Barh. 71, 6. ܥܡܐ ܕܝܢ ܟܠܗ *but the whole people ;* Matt. vi. 33. ܗܠܝܢ ܟܠܗܝܢ *all these things.* Without the suffix ܟܠ signifies *each, every ;* e. g. Matt. iv. 4. ܟܠ ܡܠܐ *every word ;* Acts xviii. 4.

3. Finally, a pleonastic suffix is attached to prepositions thus ; *a*) ܕ is placed before the accompanying noun and is

considered either as a sign of the genitive (§ 52. 2) or as a relative; e. g. I Tim. i. 8. ܐܟܘܬܗ ܕܢܡܘܣܐ *according to (it) the law;* John i. 42. ܠܘܬܗ ܕܝܫܘܥ *to (him) Jesus;* xviii. 15; ܚܕܪ Rev. v. 11; ܠܘܬ Luke xxiii. 7; ܡܛܠ Rom. viii. 3. ܡܛܠܬܗ ܕܚܛܝܬܐ *for (it) sin;* ܡܢ Acts iii. 6; ܥܠ Rom. xiii.6; Barh. 74,18. ܥܠܘܗܝ ܕܛܪܘܢܐ *against (him) the tyrant;* ܠܘܬ 76, 11; ܡܢ ܓܘ Luke v. 19; *b*) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii.8. ܒܗ ܒܐܬܪܐ *in (it) the field;* Barh.192,7; Assem.I. 27,1, 29; Ephr.I.87,B; ܠ John ii. 2. ܠܗ ܠܡܫܬܘܬܐ *to (it to) the feast;* ܡܢ Acts viii. 35; ܥܠ Acts ix. 21, etc.

General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage; a*) of *number* in ܐܝܬ; e.g. Barh. 166, 6. ܐܝܬܘܗܝ ܒܗܘܢ ܥܣܪܝܢ ܢܫܐ ܘܥܣܪܐ ܛܠܝܐ *there were among them twenty women and ten children;* in words whose plural only is used; e.g. Luke xxiii. 45. ܘܐܨܛܪܝ ܐܦܝ ܬܪܥܐ ܕܗܝܟܠܐ ܡܢ ܡܨܥܬܗ *the vail of the temple was rent (in its midst) in twain.* The same is true in the dual; e. g. Hebrews xi. 26. ܣܝܡܬܗ ܕܡܨܪܝܢ *the treasures (of it) Egypt;* Barh. 108, 2; *b*) of *gender;* e. g. Michael. Chr. 20, 9, 10. ܟܠܗܘܢ ܐܬܪܘܬܐ — ܒܗܘܢ *all places —in these; c*) of *gender* and *number* together, if by collectives sing. fem. are signified names of countries and cities, men or inhabitants; e.g. Barh. 565, 18, 19. ܐܫܟܚܘ ܐܢܫܘܬܐ ܣܓܝܐܬܐ — ܘܐܦ ܠܗܘܢ ܕܒܪܘ ܠܫܒܝܬܐ *they found a great many men, — and these also they led into captivity;* ܐܢܫܘܬܐ 580, 1, 2; ܡܕܝܢܬܐ 591, 5, 6; ܐܦܪܝܩܝ 150, 11, 12.

§ 56. *Use of the Relative Pronoun* (§ 17. 2).

1. The Relative ܕ gives to adverbs of interrogation, place, time, etc., a relative signification; e. g. ܐܝܟܐ *where?* ܐܝܟܐ ܕ *there, where,* John i. 28. ܐܝܟܐ ܕܡܥܡܕ ܗܘܐ ܝܘܚܢܢ *there, where John baptized;* verse 40; Barh.82,2; ܠܐܝܟܐ *whither?* ܠܐܝܟܐ ܕ *thither, where;* e. g. John xiii. 36. ܠܐܝܟܐ ܕܐܙܠ ܐܢܐ *whither I go;* Barh. 198, 13; Assem.I. 27; 2.3.v. E; ܐܝܟܢܐ *how?* ܐܝܟܢܐ ܕ *just as:* e. g. John iii. 14; v. 26; xiii. 33; ܐܡܬܝ *when?* ܐܡܬܝ ܕ *when, as;* e. g. v. 25. ܐܡܬܝ ܕܢܫܡܥܘܢ *when they shall hear;* ܟܡܐ *how much?* ܟܡܐ ܕ *so much;* e. g. John vi. 11. ܟܡܐ ܕܨܒܘ ***as much as they would.*** ܕ gives the same meaning sometimes to nouns; e.g. ܐܬܪ ***place;*** ܐܬܪ ܕ ***where;*** e.g. John iii. 8.

2. The oblique cases are formed by some mark of the case followed by a suffix; *a*) the genitive is indicated by the suffix added to the ***nomen regens;*** e. g. John ix. 11. ܕܫܡܗ ܝܫܘܥ ***whose name is Jesus;*** Assem.I. 165, A. 14; *b*) the dative, according to the following example; Rom. i. 9. ܕܠܗ ܡܫܡܫ ܐܢܐ ***whom I serve;*** verse 31; *c*) the accusative, thus; e. g. John i. 26. ܕܐܢܬܘܢ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܠܗ *whom ye know not.* The accusative is also expressed by the suffix attached to the verb; e. g. iii.34. ܕܐܠܗܐ ܫܕܪܗ *whom God hath sent; d*) the ablative by ܒ; e.g. John i.48; by ܡܢ Rom.i.6. In a similar manner the relative is united with the preposition; e.g. ܥܡ, John iii.2. ܕܐܠܗܐ ܥܡܗ ***with whom is God,*** etc.

Rem.—In connection with the suffix of the 1 and 2 person, added to the verb, it (the relative) forms, with reference to a preceding subject of the same person, the oblique cases ***who, I, whom, me,*** like the Lat. *qui;* e. g. Gen. xlv. 4. ܐܢܐ ܐܢܐ ܝܘܣܦ ܕܐܙܒܢܬܘܢܢܝ ***I am Joseph whom (me) ye have sold;*** Num. xxii. 30; Isa. xli. 8 (Ephr. II.88. E) ܐܝܣܪܝܠ ܐܢܬ ܕܓܒܝܬܟ ***thou art Israel whom (thee) I have***

made strong. The same occurs with prepositions; e. g. Num. xxii. 30. *thy she ass* ܐܬܢܟ ܗܝ ܕܪܟܒܬ *upon whom* (*me*) *thou hast ridden.* The relative alone sometimes marks the accusative, particularly the neuter; e. g. Gen. i. 31. ܟܠ ܕܥܒܕ *all that he made.* The relative is sometimes used before the mark of the case; e.g. Barh. 43, 12. ܕܠܙܒܢܗ *to which time;* 137, 5. ܕܠܛܝܝܐ ܗܘܐ *which belonged to the Arabians.*

3. The Syrians express the relative with a demonstrative preceding *he*, or *this*, *who*, *that*, *which*, etc., as follows; *a*) by ܗܘ ܕ , ܗܘ ܕ , ܗܢܐ ܕ masc., ܗܝ ܕ , ܗܕܐ ܕ fem., and in the plur. ܗܢܘܢ ܕ masc., ܗܢܝܢ ܕ fem.; e. g. John vii. 16. ܐܠܐ ܕܗܘ ܕܫܕܪܢܝ *but his, who has sent me;* Rom. iv. 5; vii. 6; Phil. ii. 6. ܗܕܐ ܕܐܝܬܘܗܝ *that, which was;* John i. 24. ܗܢܘܢ ܕܐܫܬܕܪܘ *those who were sent;* Barh. 17, 2; 170, 5; *b*) by ܡܢ ܕ masc. and fem., and ܡܕܡ ܕ neut.; e. g. Matt. xiii. 12. ܠܡܢ ܕܐܝܬ ܠܗ ܢܬܝܗܒ ܠܗ *to him who hath, shall be given;* John iv. 34; v. 30; vii. 17, 18; Matt. xiii. 17. ܡܕܡ ܕܚܙܝܢ ܐܢܬܘܢ *that which ye see;* Rom. i. 28; viii. 25; *c*) by ܐܝܢܐ ܕ masc., ܐܝܕܐ ܕ fem. and plur. ܐܝܠܝܢ ܕ com.; e. g. Rom. ii. 29. ܐܝܢܐ ܕܒܟܣܝܐ ܗܘ *he who is inwardly;* John ix. 8; Rom. ii. 2, 3; iv. 7; v. 14; Barh. 85, 3; *d*) frequently by the participle; e.g. Rom. vii. 1. ܝܕܥܝ ܢܡܘܣܐ *those who know the law.*

Rem.—If a particular emphasis is to be indicated the demonstrative is doubled; e. g. John ix. 8. ܗܢܘ ܗܘ ܕܝܬܒ ܗܘܐ *this very one is he who sat.* Sometimes, like the Greek attraction, the demonstrative is wanting; e. g. John iv. 14. ܡܝܐ ܕܐܢܐ ܐܬܠ ܠܗ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ; or the relative is wanting; e. g. Heb. v. 2. ܘܐܝܢܐ ܡܫܟܚ *and he* (*or this*) *who can;* less frequently are both wanting, according to Hebrew usage; e. g. Job xxiv. 19. Finally the relative occurs pleonastically before participles; e.g. Amos vi. 1. ܘܝ ܠܕܡܒܣܝܢ ܠܨܗܝܘܢ *woe to those who depise Zion;* Ephr. II. 274. D.

§ 57. *Use of Demonstrative and Interrogative Pronouns.*

The *demonstrative* is neither used for the *relative*, nor does it give, as in Hebrew, a special emphasis to particles and numerals (comp. Gesen. Lehrgeb. p. 750 sq.). It is used only in its proper signification.

Rem.—It is emphatic in connection with ܗܘ and ܗܝ (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes ܗܢܐ may be translated by *hicce ;* e. g. John xix. 19.

2. The *interrogative* pronoun (§ 17. 3) is united with nouns of both genders and numbers; e. g. Matt. xii. 48. ܡܢ ܗܝ ܐܡܝ ܘܡܢ ܐܢܘܢ ܐܚܝ *who is my mother and who are my brethren?* The *oblique cases* are either so expressed that, in the genitive, the noun in the constr. state precedes; e. g. Gen. xxiv. 23. ܒܪܬ ܡܢ ܐܢܬܝ *whose daughter art thou?* or so that ܡܢ follows with ܕ preceding; e. g. I Sam. xii. 3. ܡܢ ܐܝܕܐ ܕܡܢ *from whose hand?* or ܕܡܢܘ stands before the noun; e. g. Matt. xxii. 20. ܕܡܢܘ ܨܠܡܐ ܗܢܐ ܘܟܬܒܐ *whose image and writing is this?* The other cases are formed by the special case-signs preceding, or by prepositions; e.g. Assem. 1. 34, 6. ܠܡܢ ܐܬܠ *to whom shall I give?* Matt. xii. 27. ܒܡܢܐ *whereby?*

Rem.—Sometimes ܐܝܢܐ occurs instead of the relative in the indirect question, without ܕ following it; e. g. Matt. xxiv. 42. ܒܐܝܕܐ ܫܥܐ ܐܬܐ ܡܪܟܘܢ *at what hour your lord will come?* and ܡܢܘ includes ܗܘ; e. g. John xviii. 38. ܡܢܘ ܫܪܪܐ *what is truth?* vii. 20.

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§ 58. *Pronouns for which the Syrians have no special forms.*

A. Reflexive Pronouns.

The Syrians express the *reflexive pronoun* (§ 17. 4) as follows; *a*) by the passive (comp. § 21. 2. § 22. 2. § 24. 2); *b*) often, particularly in the third person, by the personal pro-

noun; e. g. Barh. 54, 15. ܗܘ ܠܗ ܩܛܠ *he killed himself;* 77, 5. ܐܩܝܡܘ ܠܗܘܢ ܡܠܟܐ *they chose themselves a king;* 83, 16; by prepositions; e.g. Barh. 164,12. ܘܐܬܕܒܪܘ ܒܠܚܘܕܝܗܘܢ *and they lead by themselves;* c) by ܢܦܫܐ and ܩܢܘܡܐ. The former is used in reference to persons; e.g. Matt. xxiii. 12. ܡܢ ܕܢܪܝܡ ܢܦܫܗ *he who exalteth himself;* Barh. 56, 2; 84, 15; 144, 12; less frequently, in reference to things; e. g. Luke xi. 17. ܟܠ ܡܠܟܘ ܕܬܬܦܠܓ ܥܠ ܢܦܫܗ *every kingdom which is divided against itself.* ܩܢܘܡܐ is used in reference to both persons and things; e.g. II Cor. xii. 15. ܩܢܘܡܝ ܐܬܠ *I give myself;* Luke xi. 17. ܒܝܬܐ ܕܥܠ ܩܢܘܡܗ ܡܬܦܠܓ *a house which is divided against itself.*

Rem. — Less frequently occur in a reflexive signification, ܠܒܐ *heart;* e.g. Luke ii .51; ܪܫܗ *head;* ܪܘܚܐ *spirit;* e.g. Dan. iv. 5, 9; ܚܝܐ *life;* Ps. vii. 6. The pronouns ܢܦܫܐ and ܩܢܘܡܐ by way of periphrasis for other pronouns; e. g. Rom. x. 3. ܟܐܢܘܬܐ ܕܢܦܫܗܘܢ *their own righteousness;* 1 Cor.vi.19; Phil.ii.4,5; Rom. ix. 3. ܐܢܐ ܩܢܘܡܝ *I myself;* Heb. i. 3; ix. 28.

B. Other Pronouns.

The other pronouns are thus expressed:

1. *This, that,* see § 56. 3.

2. *Each, every,* are expressed; *a*) as substantives, by ܓܒܪ Gen. xl. 5; ܐܢܫ I Cor. iii. 8; vii. 2, 3; Gal. vi. 4; the latter is doubled in Acts ii. 38, 45; I Cor. vii. 17; xi. 21; II Cor. v. 10; I Thess. iv. 4. Sometimes they are expressed by ܟܠ ܢܦܫ Rom. xiii. 1; ܟܠ ܚܕ ܚܕ Eph. v. 33; ܟܠ ܐܢܫ ܡܢܟܘܢ Luke xiv. 33; ܟܠܒܪܢܫ or ܟܠ ܒܪܢܫ Rom. xii. 18; *b*) as adjectives; α) by ܟܠ Matt. vii. 17; 1 John iv. 3; ܟܠܗܘܢ ܡܢ Assem. I. 11, A. 19; β) by a repetition of the noun defined by *each, every;* e. g. II Kings

xvii. 29. ܥܡ ܥܡ *every nation;* Matt. xx. 10; *γ*) by the plural; e.g. Amos iv. 4. ܠܨܦܪ̈ܐ *every morning;* sometimes by the singular which is to be considered as a distributive; e. g. Jer. xxxvii. 21. ܟܠܝܘܡܐ *each day.* The neuter is expressed by ܟܠ ܡܕܡ John iv. 25.

3. *Whosoever,* (*quicunque*), is expressed by ܟܠ ܐܢܫ or ܟܠܢܫ John i. 7; 1 Cor. iii. 13; ܟܠ ܕ Matt. xiii. 19; ܟܠ ܐܝܢܐ ܕ I John iii. 3; ܡܢ ܕ Mark vii. 16; Barh. 195, 3; 198,12. The neuter by ܟܠܡܐ ܕ Acts iii.22; iv. 23; ܡܕܡ ܕ Matt. x. 27.

4. *Somebody, anybody* (*aliquis*), in interrogative and conditional clauses, are expressed; *a*) by ܐܢܫ and ܓܒܪܐ John iv. 33. ܠܡܐ ܐܢܫ ܐܝܬܝ ܠܗ ܡܕܡ ܠܡܐܟܠ *hath any one brought him aught to eat?* vii. 48; I Tim. vi.3. ܐܢ ܐܝܬ ܐܢܫ ܕܡܠܦ *if any one teach;* Rev. xxii. 18; *b*) by ܡܢ ܕ Mark vii. 16. ܡܢ ܕܐܝܬ ܠܗ *hath any one?* *c*) sometimes by ܡܢ Rom. iii. 3. ܐܢ ܡܢܗܘܢ *εἰ τινες;* Mark xii. 5; or more in accordance with the Hebrew idiom, by ܢܦܫܐ Lev. iv. 2; v. 1, 2, 4; vii. 27. The neuter is expressed; *a*) by ܡܕܡ Acts v. 36; ܕܡܕܡ ܗܘ ܪܒ *that he was something* (*great*); John vii.4; I John ii. 15; *b*) sometimes by ܡܢ Lev.v.9. ܡܢ ܕܡܐ *some* (*of the*) *blood;* or ܡܠܬܐ (= דָּבָר) Gen. xviii.14.

5. *Nobody, no one;* *a*) as substantives, are expressed by ܠܐ ܐܢܫ Matt.ix.16; John i.18; James i.13; ܐܢܫ ܠܐ Acts xviii. 10; I Cor.ii.11; ܠܐ ܓܒܪ Num.xxxi.49; ܠܐ ܒܪ ܐܢܫ Jer. li.43; ܠܝܬ ܐܢܫ John vii.4; sometimes by ܠܝܬ ܕܐܢܫ John xv.13; ܠܝܬ ܕ or simply by ܠܝܬ with an adjective or participle following; e.g. Matt.xix.17. ܠܝܬ ܛܒ *no one is good.* The neuter, by ܡܕܡ ܠܐ or ܠܐ ܡܕܡ Phil. ii. 3; I Tim. vi. 7; ܠܝܬ fol-

lowed by ܡܶܕܶܡ Matt. x. 26; with ܡܶܕܶܡ preceding, II Cor. vi. 10; without ܡܶܕܶܡ James iv. 2; *b*) as adjectives, by ܠܳܐ after the noun, with the verb, I Cor. ii.9. ܥܰܝܢܳܐ ܠܳܐ ܚܙܳܬ݂ *no eye hath seen it;* before the noun, Rom. viii. 39. ܠܳܐ ܒ݁ܪܺܝܬ݂ܳܐ *no creature;* by ܟ݁ܽܠ with the noun following, Luke iv. 24. ܟ݁ܽܠ ܢܒ݂ܺܝܳܐ *no prophet;* Heb.iv.13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. ܟ݁ܽܠ ܗܘܳܬ݂ ܠܗܽܘܢ ܚܛܺܝܬ݂ܳܐ *they would have had no sin.*

6. *Some, any,* are expressed; *a*) by ܐܺܝܬ݂ ܕ Matt. xvi. 14. ܐܺܝܬ݂ ܕܳܐܡܪܺܝܢ *some say;* John ix. 9; with words interposed, vii. 12. ܐܺܝܬ݂ ܗܘܰܘ ܓ݁ܶܝܪ ܕܳܐܡܪܺܝܢ *for some said;* ܐܺܝܬ݂ ܐ̈ܢܳܫܳܐ ܕ I Cor. viii. 7; xv. 34; II Thes. iii. 11; *b*) by ܐ̱ܢܳܫ ܐ̱ܢܳܫ Phil. i. 15; I Tim. iv. 1; ܐ̈ܢܳܫܳܐ ܡܶܢ John ix. 16; *c*) eliptically, by ܡܶܢ, Matt. xxiii. 34. ܡܶܢܗܽܘܢ ܬ݁ܶܩܛܠܽܘܢ ܐ̱ܢܽܘܢ *some shall ye kill;* Mark xii. 5; Acts xvii. 32; Rom. iii. 3; *d*) sometimes by the plural of the noun; e. g. Dan. viii. 27. ܝܰܘ̈ܡܳܬ݂ܳܐ *some days;* ܝܰܘ̈ܡܳܐ, Gen. xxix. 20. The neuter is expressed by ܐܺܝܬ݂ ܕ, Matt. xiii. 4. ܐܺܝܬ݂ ܕܢܶܦ݂ܰܠ *some fell;* also in verse 8.

7. *Some, others,* are expressed; *a*) by ܐ̈ܢܳܫܺܝܢ — ܐ̈ܚܪ̈ܢܶܐ, Acts xxviii. 24; or by ܐ̱ܢܳܫ ܐ̱ܢܳܫ — ܐ̱ܢܳܫ ܐ̱ܢܳܫ Phil. i. 15; *b*) by ܐܺܝܬ݂ ܕ — ܐ̈ܚܪ̈ܢܶܐ Matt. xvi. 14; John vii. 12; or with ܐܺܝܬ݂ ܕ repeated, Assem. I. 10. Rem. 1, 2; *c*) by ܡܶܢܗܽܘܢ — ܡܶܢܗܽܘܢ Acts xvii. 32; Barh. 105, 10; with the sign of the case prefixed, 114,14. ܠܡܶܢܗܽܘܢ ܩܛܰܠ ܘܰܠܡܶܢܗܽܘܢ ܥܰܘܰܪ ܥܰܝ̈ܢܰܝܗܽܘܢ *some they killed, others he blinded;* finally by ܡܶܢ — ܐ̈ܚܪ̈ܢܶܐ, Barh. 98, 18.

Rem.—When *some* signifies the *greater part,* it is expressed by

ܦܢ̈ܝܬܐ ܗܟܢ — ܐܚܪ̈ܢܐ, John vii. 40. *Some this—others that*, by ܐܚܪ̈ܢܐ ܐܚܪ̈ܢܝܬܐ Acts xix. 32.

8. *The one, the other*, (*alter*) are expressed; *a*) of persons, by ܚܒܪ masc. ܚܒܪܬܐ fem., repeated; or by ܓܒܪܐ — ܚܒܪ Isa. iii. 5; ܐܢܫ — ܚܒܪ Gen. xiii. 11; also of inanimate objects, Matt. xii. 13. ܦܫܛ ܐܝܕܗ ܘܬܩܢܬ ܐܝܟ ܚܒܪܬܗ *he stretched forth his hand and it became sound as the other;* I Cor. xiv.7; Col. iii. 13. ܐܢ ܐܝܬ ܠܐܢܫ ܥܠ ܚܒܪܗ ܪܘܥܡܬܐ *if one hath an accusation against another;* Phil. ii. 3, 4; *b*) by ܚܕ or ܗܢܐ repeated, Rom.xii.10; ܚܕ ܠܚܕ *one to the other* (=*each other*, comp. Remark); Matt. xxiv. 10; John xiii. 35; also by ܚܕ - ܐܚܪܢܐ Matt. vi. 24. ܐܚܪܢܝܢ — ܐܚܪܢܝܢ John iv. 37; *c*) by the repetition of the same noun, Acts xxi. 34. ܐܢܫܐ - ܡܕܡ ܡܕܡ *one this, another that;* or by ܚܕ̈ܕܐ Gal.vi.2. ܘܛܥܢܘ ܝܩܪܐ ܕܚܕ̈ܕܐ *let one bear another's burden.*

Rem.—*One another* is represented by ܚܕ ܚܕ, with a preposition interposed between, John xiii. 14; xxii. 34, 36; sometimes by the simple preposition with suffix, Rom.i.24. ܒܗܘܢ *among one another;* or in like manner by ܚܕ̈ܕܐ John xvi. 19; Barh. 41, 18.

9. *The same, himself, herself, itself,* are expressed; *a*) by a personal pronoun doubled, with ܗܝ placed between; e. g. Heb.x.11. ܗܢܘܢ ܗܝ ܗܢܘܢ ܕܒ̈ܚܐ *the same sacrifice;* Phil.iii.1. ܗܠܝܢ ܗܝ ܗܠܝܢ *the same;* also without ܗܝ; e.g.Assem.I.44,13. ܒܗܘܢ ܒܗܢܘܢ ܙܒ̈ܢܐ *at the same time;* *b*) by a compounding of the demonstrative pronoun (§ 17. 1. Rem.; § 57. 1. Rem.); *c*) by the pleonastic suffix before the noun; e.g.Mark i. 42. ܒܗ ܒܫܥܬܐ *at the same hour;* Heb. ii. 14; ix. 24. ܠܗ ܠܫܡܝܐ *into heaven itself;* Matt. xxvi. 44; Heb. ix. 21.

ܡܶܢܶܗ ܡܶܢ ܕܡܳܐ *with the same blood ;* with ܕܺܝܠ and the noun following; e.g. Assem. I.415,3. ܕܺܝܠܶܗ ܕܫܰܢܬܳܐ *the same year ;* 416, 1 ; *d*) sometimes by ܢܰܦܫܳܐ and ܩܢܽܘܡܳܐ with suffix (§ 58. A), Matt. iv. 6; John v. 26, 43.

Rem.—More definite are ܗܽܘܝܽܘ ܗܽܘ, equivalent to *just the same, exactly the same* ;John i. 15 ; vii. 25 ; Barh. 26, 2.

10. *A certain* (*one*) *;* *a*) by ܚܰܕ masc. ܚܕܳܐ fem. ; John iv. 46. ܡܰܠܟܳܐ ܚܰܕ *a certain king ;* v. 2. ܕܽܘܟܬܳܐ ܚܕܳܐ *a certain place ;* Barh.116,10 ; 117,3 ; with ܡܶܢ following; e.g. Assem. I. 33; 22, 27 ; Barh. 93, 6 ; *b*) by ܡܶܕܶܡ relating to things ; e.g. Barh. 170, 3. ܟܰܕ ܥܰܠ ܠܒܰܝܬܳܐ ܡܶܕܶܡ *when he had entered into a house ;* 178, 2 ; 194, 3.

Rem.—In proper nouns it is sometimes expressed, by circumlocution, by ܐ݈ܢܳܫ ܕܫܡܶܗ;e. g. Assem. 350, 18 ; 351, 2.

11. *As great—as* (*tantus quantus*) is expressed by ܐܰܝܟ; e.g. Barh. 190, 16. ܠܳܐ ܚܙܰܘ — ܐܰܝܟ ܐܽܘܠܨܳܢܳܐ ܕܝܰܘܡܳܢܳܐ ܗܘ *they saw no need so great as on this day. Of which nature—of such,* or *so as* (*talis--qualis*), are expressed by ܐܰܝܟܢܳܐ ܕ — ܗܳܟܰܢܳܐ; e.g. Assem. I.39 ; 17,18. ܐܰܝܟܢܳܐ ܕܚܙܰܝܬ ܐܝܬ ܠܨܰܠܡܳܐ ـ ܗܳܟܰܢܳܐ ܐܝܬܰܘܗܝ *as the statue which thou hast seen, so is he.* This latter idea alone is also expressed by ܐܰܝܟ and a pronoun following; e.g. John iv. 23; ܕܐܰܝܟ ܗܳܠܶܝܢ *such ;* Barh. 55, 13 ; 70, 18.

CHAPTER SECOND.

THE VERB.

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§ 59. *General View.*

The use of the *Preterit* and of the *Future*, as in the Hebrew, is so comprehensive, that by them almost all the other relations of time are designated, in accordance with definite rules (comp. § 65). This, however, is usually in such a manner that the preterite designates those tenses which stand in connection with past time, while the *future* has the same influence upon *future* time.

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§ 60. *Use of the Preterit*

1. In the *Past* it designates ;

a) the absolutely *past* tense ; e.g. Matt. ii. 2. ܚܙܝܢ ܟܘܟܒܗ *we have seen his star ;* ܐܬܝܢ ܠܡܣܓܕ ܠܗ *we are come to worship him ;* John iii. 16 ; Assem. I. 361, 26, 27 ;

b) the *Narrative* tense (*Aorist*) ; *α*) mostly *before the subject ;* e.g. Mark xi. 11. ܥܠ ܝܫܘܥ ܠܐܘܪܫܠܡ *Jesus came to Jerusalem ;* John ii. 22. ܐܬܕܟܪܘ ܬܠܡܝܕܘܗܝ *his disciples remembered ; β*) after particles (when something *actual* is denoted), e. g. ܡܢ, Barh. 68,12. ܡܢ ܠܐ ܩܒܠܘ *since they did not receive ;* line 4. ܥܕܡܐ ܕ *until that ;* Matt. i. 25. ܥܕܡܐ ܕܝܠܕܬ *until she brought forth ;* Barh. 24, 6 ; ܥܕܡܐ ܕܡܝܬ *until he died ;* 218, 18 ; 217, 3 ; Assem. I. 31,17 ; Ephr. I. 196, F ;

c) the *Pluperfect;* *a*) in relative clauses which define the principal action, and in point of time, precede it; e.g. Matt. i. 24. ܥܒܕ ܐܝܟܢܐ ܕܦܩܕ ܠܗ ܡܠܐܟܗ ܕܡܪܝܐ *he did as the angel of the Lord had commanded;* Mark xi. 6; *b*) after particles; e.g. ܟܕ *when, after;* Matt. ii. 1. ܟܕ ܐܬܝܠܕ ܝܫܘܥ *when Jesus was born;* verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem. 84, B. 6. ܒܬܪ ܕ *after that;* Barh. 39,7. ܒܬܪ ܕܩܛܠܗ ܠܕܪܝܘܫ *after that he had slain Darius;* 164,8. ܡܢ ܒܬܪ ܕ, ibid; Assem. I. 213, A. 25; ܡܚܕܐ ܕ *so soon as;* Barh. 79, 12.

Rem.—More frequently, however, for the pluperfect, stands the periphrastic form of the preterite with ܗܘܐ (§ 65).

2. It denotes the *Present Tense;*

a) in verbs of *quality* and *condition;* e. g. Matt. xvi. 2, 3. ܣܡܩܬ ܫܡܝܐ *the sky is red;* John iv. 35. ܐܪ̈ܥܬܐ ܕܚܘܪܘ *the fields which are white;* Isa. i. 3; Ephr. II. 117, A; *b*) in general designations of time, denoting simply what is *usual* and *customary;* e. g. Ps. xiv. 2. ܡܪܝܐ ܐܕܝܩ *the Lord looks down;* xxv. 2; *c*) when it denotes a state or condition; e.g. Gen. iv. 6. ܠܡܢܐ ܐܬܚܡܬ ܠܟ *why art thou angry?*

3. It marks the *Future Tense;*

a) in prophecies, asseverations, and the like, (for the most part, however, only in translations from the Hebrew), which are viewed as already fulfilled and accomplished; e.g. Isa. ix. 2. ܚܙܘ ܢܘܗܪܐ ܪܒܐ *they shall see a great light;* Gen. xvii. 20; sometimes after verbs in which is involved the idea of a future action; e. g. Barh. 80, 1. ܐܫܬܘܝ ܕܢܬܠ *he promised that he would give;* *b*) the *completed future* (*futurum exactum*) after ܡܐ ܕ; e.g. Mark xii. 25. ܡܐ ܕܩܡܘ ܡܢ ܡܝ̈ܬܐ *when they shall rise from the dead;* John iv. 25.

4. In exhortations, and in clauses which contain conditions or conclusions, the preterite also expresses the relation of the subjunctive; *a*) of the *present tense,* (ܗܘܐ with a participle or adjective); e. g. I Thess. v. 6. ܗܘܝܢ ܥܝ̈ܪܝܢ *let us be watchful;* verse 8; Eph. ii. 11; Tit. ii. 9, 10; *b*) of

the *imperfect:* e. g. John ix. 41. ܐܠܘ ܣܡܝ̈ܐ ܗܘܝܬܘܢ ܠܐ ܗܘܬ ܠܟܘܢ ܚܛܝܬܐ *if ye were blind, then would ye have had no sin;* xv. 19; *c*) of the *pluperfect;* e. g. John xi. 21. ܐܠܘ ܬܢܢ ܗܘܝܬ ܠܐ ܡܐܬ ܗܘܐ ܐܚܝ *hadst thou been here my brother had not died;* Barh. 93, 10; Ephr. I. 225, E.

Rem.—In the first case (under *a*, above) ܗܘܐ is sometimes wanting; e. g. Matt. ix. 17. ܕܠܐ ܡܨܛܪܝܢ ܙܩ̈ܐ *the bottles do not thereby burst;* xxv. 24; Mark i. 44; ii. 21,22; Luke v. 36; the imperfect subjunctive is more frequently expressed by the future (§ 61); and sometimes the preterite with ܠܘܝ *oh, that,* denotes the *optative* (§ 65); e.g. Rev. iii. 15. ܠܘܝ ܩܪܝܪܐ ܗܘܝܬ *oh, that thou wert cold;* Ephr. III. 284. ܠܘܝ ܠܐ ܗܘܝܬ ܡܢ ܒܢ̈ܝܗ̇ *would that I were not of her children.* This idea seems also involved in the cases under *c.*

5. Finally, the preterit also stands for the *Imperative* and the *Infinitive;*

a) the preterit ܗܘܐ occurs as an *Imperative* in connection with an adjective or participle; e. g. Mark v. 34. ܗܘܝܬ ܚܠܝܡܐ ἴσθι ὑγιής; II Tim. iv. 5; Rom. xii. 9, 10. ܗܘܝܬܘܢ ܡܚܒܝܢ ܠܐܚܝ̈ܟܘܢ *love your brethren;* I Pet. ii. 13; iv. 9; after preceding imperatives; e. g. Luke x. 37. ܙܠ ܐܦ ܐܢܬ ܗܟܢܐ ܗܘܝܬ ܥܒܕ πορεύου, καὶ σὺ ποίει ὁμοίως; I Pet. iii. 15;

b) the preterit stands as an *Infinitive* after verbs signifying *to come, to go, to send,* etc., without the copula; e. g. Barh. 415,2. ܐܬܐ ܟܪܟ ܠܥܟܘ *he came to besiege Acco;* 402, 8; with the copula, Barh. 403, 16, 17. ܫܕܪܘ ܘܒܥܘ *they sent to entreat;* especially after ܫܪܝ; e. g. Barh. 68, 1. ܫܪܝ ܦܬܚ — ܘܩܪܒ *he began to open — and to offer up.*

Rem.—But this union frequently denotes merely the aorist; e. g. *Assem. I.* 288, 2. ܩܡܘ ܐܙܠܘ *they arose to go* i. e. *they went.*

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§ 61. *Use of the Future.*

1. The Future stands;

a) for the *Absolute Future;* e. g. Matt. xxiv. 35. ܫܡܝܐ ܘܐܪܥܐ ܢܥܒܪܘܢ ܘܡܠܝ ܠܐ ܢܥܒܪܢ *Heaven and earth shall pass away, but my word shall not pass away;* i. 21, 23; Luke xviii. 8; John xiv. 18;

b) for the *Complete Future* in conditional clauses, (with the future in the conclusion of the sentence); John v. 43. ܐܢ ܐܚܪܢܐ ܢܐܬܐ ܒܫܡ ܢܦܫܗ ܠܗܘ ܬܩܒܠܘܢ *if another shall have come in his own name, him will ye receive;* viii. 28. xv. 7, 10.

2. Furthermore, it denotes, the following relations of time;

a) the *Present* although more rarely than in Hebrew; e.g. John iv. 13. ܟܠ ܕ ܢܫܬܐ ܡܢ ܗܠܝܢ ܡܝܐ ܬܘܒ ܢܨܗܐ πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν; with ܐܢ verse 48, after ܩܕܡ ܕ Luke xxii. 61. ܩܕܡ ܕ ܢܩܪܐ ܬܪܢܓܠܐ *before the cock crows;* *b*) the *Imperfect;* *α*) after such verbs as ܫܪܝ ܕ; Assem. I. 27, 20. ܫܪܝ ܕ ܢܡܠܠ ܥܡܗ *he spake to him* (*began to speak*); *β*) after particles ܥܕܡܐ ܕ *until;* ܩܕܡ ܕ *before;* e. g. Luke ii. 21. ܩܕܡ ܕ ܢܬܒܛܢ ܒܟܪܣܐ *before he was conceived in his mothers womb;* Barh. xi. 15; *c*) more rarely the Perfect; e. g. Jud. v. 8. ܢܓܒܐ ܐܠܗܐ *God hath chosen;* Isa. xliii. 17, 19; *d*) the *Pluperfect;* after ܥܕܠܐ, ܩܕܡ ܕ *before;* e. g. Jer. i. 5.

3. It serves to express the following Moods;

A) the *Subjunctive;* *a*) of the *Present;* *α*) in general;

John vii. 37. ܢܐܬܐ ܠܘܬܝ ܘܢܫܬܐ *let him come to me and drink;* Barh. 79, 1. ܡܟܝܠ ܢܡܘܬ *now let him die;* β) after ܕ, ܕܠܐ with a preceding present or imperative; e. g. John v. 10. ܠܐ ܫܠܝܛ ܠܟ ܕܬܫܩܘܠ ܥܪܣܟ *it is not lawful that thou should'st carry thy bed;* vi. 12. ܟܢܫܘ — ܕܠܐ ܢܐܒܕ ܡܕܡ *gather—that nothing be lost;* Matt.xxvi.41; Assem.I.377,10, 11,13; *b*) of the *Imperfect; a*) in conditional clauses; John ix. 22. ܐܢ ܐܢܫ ܢܘܕܐ ܒܗ *if any man should confess concerning him;* β) after a preceding imperfect; e. g. John ii. 25. ܠܐ ܣܢܝܩ ܗܘܐ ܕܐܢܫ ܢܣܗܕ *it was not needful that any one should testify;* after a preterite; v.27. ܐܫܠܛܗ ܕܢܗܘܐ ܥܒܕ ܕܝܢܐ *he gave him authority that he should execute judgment;* i. 31; Barh. 80, 8; Assem. I. 359, 5; after the pluperfect; e. g. John iv. 8. ܐܙܠܘ ܗܘܘ — ܕܢܙܒܢܘܢ *they were gone that they might buy;* γ) sometimes with ܗܘܐ appended; e.g. Ephr. I. 223, C. ܐܝܟܢܐ ܢܥܒܕܝܗ ܗܘܐ *how he would do;* Assem. I. 297, B. 3. v. E; *c*) of the *Perfect* sometimes, in conditional clauses, after ܐܢ and ܐܠܐ ܐܢ (*in case that*); e.g. John vii. 51; Ephr. I. 237, B. and E; *d*) of the *Pluperfect*, more rarely, and only with ܗܘܐ appended; e. g. Ephr. I. 40, B. ܡܢܐ ܡܣܪܚܢܐ ܗܘܐ ܗܘܐ ܒܗܕܐ ܕܫܒ̈ܠܐ ܛܒ̈ܐ ܐܦܩܬ ܗܘܐ *what harm would have arisen because it had brought forth good ears?*

Rem.—*May, might, can, should, must,* and the like, are also expressed by the future; e. g. Ephr. I. 203, F. ܕܢܐܙܠ ܘܢܚܙܐ *that he might go and see;* John iv. 40. ܒܥܘ ܡܢܗ ܕܢܗܘܐ ܠܘܬܗܘܢ *they entreated him that he would remain with them;* verse 47; v. 14; Rom. vi. 1. ܡܢܐ ܢܐܡܪ ܢܩܘܐ *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6; Barh. 63, 19. ܟܠ ܕܠܐ ܢܩܪܒ ܢܡܘܬ *every one who offered not should die*; 68, 18; Mark ix. 49. ܟܠ ܕܒܚܬܐ ܒܡܠܚܐ ܬܬܡܠܚ *every sacrifice should be salted with salt*; Prov. xx. 9; ܡܢܘ ܢܐܡܪ *who can say?* By way of circumlocution, *may* and *should* are expressed by ܢܦܩ ܕ; e. g. I Cor. xi. 7; *must*—by ܘܠܐ ܕ with a future following; e. g. John iv. 24; I Tim. iii. 2.

B) The *Imperative*; *a*) in Prohibitions; e.g. Matt. i. 20. ܠܐ ܬܕܚܠ *fear not*; John iii. 7; vi. 20; I Cor. xv. 33, 34. ܠܐ ܬܚܛܘܢ *sin not*; *b*) after a preceding imperative; e. g. John i. 40. ܬܘ ܘܬܚܙܘܢ ἔρχεσθε καὶ ἴδετε, verse 47; viii. 11.

Rem.—The third person of the imperative, which is wanting, is always expressed by the future; e. g. Gen. i. 3. ܢܗܘܐ ܢܘܗܪܐ *let there be light.*

C) The future marks the *Infinitive* after verbs which involve the intention of some action; e. g. Barh. 34, 4, 5. ܒܥܐ ܕܢܩܛܘܠ *he sought to kill*; 90,7,8. ܐܬܚܫܒ ܕܢܩܛܠܝܘܗܝ *he thought to kill him*; Matt. ii. 22. ܕܚܠ ܕܢܐܙܠ *he feared to go*; Assem. 1. 33, 25. ܫܪܝ ܕܢܨܘܡ ܘܢܨܠܐ *he began to fast and to pray*; John iii. 3. ܠܐ ܡܫܟܚ ܕܢܚܙܐ *he cannot see*; verses 4, 5; xv. 4 (without ܕ following, Matt. viii. 28). In like manner occur ܐܬܐ Matt. v.17; ܫܒܩ xvi. 3; ܦܩܕ Luke viii. 55; Acts i. 4; and many others.

Rem.—The infinitive with ܠ also follows these verbs. Compare § 63. B.

4. Finally, the future is also expressed by ܥܬܝܕ *ready, about to be* (= μέλλειν) and a following infinitive; e.g. Matt. xi. 14. ܕܥܬܝܕ ܠܡܐܬܐ *he who is to come*; John iii. 14. ܗܟܢܐ ܥܬܝܕ ܠܡܬܬܪܡܘ ܒܪܗ ܕܐܢܫܐ *even so the Son of Man is to be lifted up*; vi. 6; vii. 35; in the plural; Luke xxi.

9. ܥܬ̈ܝܕܢ ܐܢܝܢ ܗܠܝܢ ܠܡܗܘܐ *this will come to pass;* verse36. The implied idea of the imperfect is expressed by ܗܘܐ appended; e. g. John vii. 39. ܪܘܚܐ ܕܥܬܝܕܝܢ ܗܘܘ ܠܡܩܒܠܘܗ̇ *the spirit which they were to receive.*

Rem.—Also occurs ܥܬܝܕ ܕ with a following future ; e. g. Assem. I. 481, 22. ܥܬܝܕ ܟܗܢܐ ܕܢܫܪܐ *the priest shall begin* ; 37, 17 ; Ephr. I. 197, D ; in the plural ; John vi. 15. The idea of *willing, purposing,* is also expressed by ܨܒܐ ; *a*) with ܕ and a future following; especially Matt. xvi. 24. ܡܢ ܕܨܒܐ ܕܢܐܬܐ ܒܬܪܝ whoso will follow after me ; v. 40; Barh. 68,6 ; or without ܕ ; e. g. Luke xviii. 13. ܠܐ ܨܒܐ ܗܘܐ — ܢܪܝܡ *he would not—lift up ;* b) with an infinitive following; John i.44. ܨܒܐ ܠܡܦܩ *he would go forth.*

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§ 62. *Use of the Imperative.*

1. The Imperative expresses either a *command ;* e.g. John v. 8. ܩܘܡ ܫܩܘܠ ܥܪܣܟ ܘܗܠܟ *arise, take up thy bed and walk ;* or *encouragement* and *permission ;* e. g. Mark i. 38. ܗܠܟܘ ܠܩܘܪܝܐ *go into the city ;* John xi. 15.

Rem.—In the same signification the Syriac appends the imperative of ܐܬܐ (vid. § 28. 1.Rem.; 2. Rem.) to the future of the finite verb, especially of ܬܐ and ܬܝ in the singular, when *two*, are intended; e. g. Gen. xxxi. 44. ܬܐ ܢܓܙܘܪ ܩܝܡܐ *let us make a covenant ;* xix. 32 ; and ܬܘ in the plural, when *several* are meant; e.g. John xi. 7. ܬܘ ܢܐܙܠ *let us go.*

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18. ܐܬܠ ܠܟܘܢ — ܘܐܟܘܠܘ *I will give to you—and ye shall eat;*

or the latter of two imperatives, following each other without a copula, denotes the infinitive; e. g. John iv. 16. ܐܙܠ ܩܪܝ *go to call;* verse 29. ܬܘ ܚܙܘ *come to see;* Ephr. I. 201, E; or with the copula they stand in the relation of *cause* and *effect;* e. g. Gen. xlii. 18. ܗܕܐ ܥܒܕܘ ܘܚܝܘ *do this and live,* i. e., *if ye would live.*

Rem.—In this latter case the future also follows the imperative; e. g. Isa. viii.10. ܡܠܠܘ ܡܠܬܐ ܘܠܐ ܬܬܩܘܡ *speak a word, it shall not be fulfilled.*

3. Of two successive imperatives, when one is negative, it is expressed by the future (§ 61. 3. B); e. g. John viii. 11. ܐܙܠ ܡܢ ܗܫܐ ܬܘܒ ܠܐ ܬܚܛܐ *go and henceforth sin no more;* Rom. xi. 20; Eph. iv. 26.

Rem.—Concerning the third person of the imperative, compare § 61. 3. B. Rem. On the use of ܗܘܐ to designate this person. see § 60. 5. *a.*

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§ 63. *Use of the Infinitive.*

The Syriac, which has not, like the Hebrew, a double form for the infinitive absolute and construct, denotes the latter by ܠ prefixed (compare § 19. B. 3).

A. Infinitive Absolute.

The infinitive without ܠ is mostly used adverbially, and in connection with its finite verb, which it precedes, denotes; *a*) a *strenthening* of the action; e. g. Hebr.vi. 14. ܡܒܪܟܘ ܐܒܪܟܟ ܘܡܣܓܝܘ ܐܣܓܐܟ *I will bless thee exceedingly and multiply thee greatly;* I Sam. xx. 6; xxiii. 22; John ix. 9. ܡܕܡܐ ܕܡܐ ܠܗ *he is very like him;* Acts v.

28 ; Philem. verse 9 ; *b*) *certainty, confirmation ;* e.g. Barh. 15, 13. ܡܕܥ ܬܕܥ *thou shalt know with certainty.* Negatively with ܠܐ before the finite verb it is equivalent to, *by no means ;* e.g. John xx. 5. ܡܥܠ ܠܐ ܥܠ *he by no means went in ;* Rom. ix. 6. ; *c*) it sometimes denotes *continuance ;* e.g. Isa. xxx. 19. ܡܒܟܐ ܠܐ ܬܒܟܘܢ *ye shall not always weep ;* Exod. xxxiv. 7.

Rem.—By the infinitive absolute are also expressed, rather however after the idiom of the Hebrew, other minute points of the language ; e. g. *much, much more ;* Jer. xxii. 10. ܡܒܟܐ ܒܟܘ *weep much ; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. ܡܫܬܠܛܘ ܡܫܬܠܛ ܐܢܬ ܥܠܝܢ *wilt thou indeed rule over us ? then, truly ;* xliii. 7. ܡܕܥ ܝܕܥܝܢ ܗܘܝܢ *could we then know ? perhaps, indeed ;* Acts vii. 34. ܡܚܙܐ ܚܙܝܬ *I have indeed seen.* More frequently it is merely pleonastic ; e. g. Luke i. 22 ; John xiii. 29 ; Acts vii. 45 ; and it is appended to the imperative ; e. g. Isa. vi. 9. ܫܡܥܘ ܡܫܡܥ *hear ye.* The negative sometimes stands before it ; e.g. Gen. iii. 4. ܠܐ ܡܡܬ ܬܡܘܬܘܢ *ye surely shall not die.* The case *a*, in translations of passages from the Old Testament, is also expressed by the noun formed from the finite verb ; e. g. Gen. ii. 17. ܡܘܬܐ ܬܡܘܬ מוֹת תָּמוּת *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as ܚܕܝ ܚܕܘܬܐ ܪܒܬܐ ܛܒ *rejoice exceedingly ;* see § 67. 1. c.

B. Infinitive with ܠ or the Construct form.

The Infinitive with ܠ stands ;

a) after verbs which denote a *purpose, wish, determination, capacity, command,* etc. ; e. g. Luke xi. 54. ܒܥܘ ܠܡܨܛܝܕܘ ܡܕܡ *they sought to catch something ;* Matt. xxi. 46 ;

John v. 16; vii. 1. ܠܐ ܨܒܐ ܗܘܐ ܠܡܗܠܟܘ *he would not go;* Matt. xiv. 5; Barh. 14, 13; 83, 6; Matt. vi. 24. ܠܐ ܐܢܫ ܡܫܟܚ ܠܡܦܠܚ *no man can serve;* Mark ii. 7; John iii. 2; x. 21; Barh. 192, 20. ܐܦܠܐ ܠܗܟܐ ܐܫܟܚ ܠܡܩܘܝܘ *here also could he not remain;* Luke xv. 15. ܫܕܪܗ ܠܡܪܥܐ *he sent him to feed;* John iv. 33. ܐܝܬܝ — ܠܡܐܟܠ *he brought—to eat;* Ephr. I. 230, D. ܢܣܒܘܢ — ܠܡܘܩܕܘ *they shall take — to kindle;* John xi. 31. ܕܠܩܒܪܐ ܐܙܠܐ ܠܡܒܟܐ *that she goeth unto the grave to weep;* Barh. 12, 20; *b*) after verbs signifying *to begin, to cease, to be accustomed;* e. g. Matt. iv. 17. ܫܪܝ ܠܡܟܪܙܘ *he began to preach;* xvi. 21; Barh. I, 1, 2; 5, 2; Assem. I. 513, B. 20; Acts v. 42. ܠܐ ܫܠܝܢ ܗܘܘ ܠܡܠܦܘ *they ceased not to teach;* Eph. i. 16; Barh. 5. 10. ܡܥܕܝܢ ܠܡܫܬܚܠܦܘ *they were accustomed to changes.*

Rem. 1.—The infinitive with ܠ (which can sometimes, viz. in passages translated from the Hebrew, be rendered by *while,* or *when;* e.g. Gen. ii. 3. ܕܒܪܐ ܐܠܗܐ ܠܡܥܒܕ *which God created, when he made it*); forms, after ܥܬܝܕ (§ 61. 4) and after ܗܘܐ, a circumlocution for the future; e.g. Gen. xv. 12. ܗܘܐ ܫܡܫܐ ܠܡܥܪܒ *the sun shall go down.* But of the Hebrew idiom, by which the infinitive, joined with a preposition or conjunction, is explained by the finite verb, there occurs in Syriac, only the construction with ܡܢ ܕ before ܠ; e.g. Assem. I. 42, 8. ܘܠܐ ܫܠܐ ܗܘܐ ܡܢ ܕܠܡܠܦܘ *and he ceased not to teach;* negatively, in Hebr. iv. 1. ܕܢܦܘܫ ܡܢ ܕܠܡܥܠ *who should refrain from entering,* i. e., *who should not enter;* or comparatively, without ܕ; Gen. iv. 13. ܪܒܐ ܗܘ ܚܛܗܝ ܡܢ ܠܡܫܒܩ *my crime is greater, than can be forgiven me.*

Rem. 2.—In the poets we sometimes meet with a transition

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. ܛܒ ܗܘ ܠܗ ܡܢ ܕܨܗܝܐ ܡܝܐ ܠܡܫܬܐ ܘܠܐ ܚܠܦ ܡܫܬܝܐ ܡܒܘܥܐ ܢܟܝܠ *far better is it, in time of thirst to drink water, than, instead of drinking to measure fountains* (literally, *and we will not measure*); and likewise conversely; which seems to be done for the sake of the metre (compare Hahn et Sieff. Chr. p. 7. Anm.). The Syriac also expresses the infinitive by the future, with or without ܕ prefixed (§ 61. 3. C) or by the participle (§ 64. 3. B).

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§ 64. *Use of the Participle.*

1. Participles may be considered either as Adjectives or as Substantives:

A) As *Adjectives*, they assume the number and gender of their subject; and take their object in the case or with the preposition of the verb from which they are formed; thus; *a*) the *Active Participle*; e. g. John ii. 14. ܗܢܘܢ ܕܡܙܒܢܝܢ ܬܘܪܐ ܘܥܢܐ ܘܝܘܢܐ *those who sold oxen, sheep, and doves;* verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. ܡܠܟܐ ܕܕܚܠ ܠܐܠܗܐ *a king who fears God;* Assem. I. 270, A. Rem. 9; Acts vi. 3. ܡܠܝܢ ܪܘܚܐ ܕܩܘܕܫܐ *full of the Holy Ghost;* Rom. i. 29; John iii. 15. ܟܠܢܫ ܕܡܗܝܡܢ ܒܗ *every one who believes on him; b*) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. ܠܒܝܫ ܒܘܨܐ *clothed in Byssus;* Barh: 32, 14; 108, 6; 170, 19. ܦܫܝܓ ܐܝܕܐ *maimed in the hand*; Lev. ii. 4. ܓܪܝܨܢ ܡܫܝܚܢ ܒܡܫܚܐ *cakes anointed with oil*; I Sam. ii. 18. ܒܪܝܟ ܠܡܪܝܐ *blessed of the Lord.*

B) As *Substantives*, participles stand, in a genitive relation, in the construct state, before the noun; thus *a*) the

Active Participle; e.g. Gen. xxiii. 10. ܥܳܐܠܰܝ̈ ܬܰܪܥܳܐ *those who went in at the gate*; Rom. vii. 1. ܝܳܕ̈ܥܰܝ ܢܳܡܽܘܣܳܐ *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. ܫܳܠܦܰܝ̈ ܣܰܝ̈ܦܳܐ *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. ܟܳܦܪ̈ܝ ܒܛܰܝܒܽܘܬܳܐ *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i.10. ܥܳܒ̈ܪܰܝ ܥܰܠ ܡܰܘܡܳܬܳܐ *breaker of their oath*; *b*) the *Passive Participle*; Gen. xxiv. 31. ܡܒܰܪܟܶܗ ܕܡܳܪܝܳܐ *blessed of God*; xxvi. 29.

2. Participles mark the following relations of time:

A) The *present*, in connection with the separable pronoun denoting the subject (§ 54. 2); e. g. John iv. 9. ܡܨܰܠܶܐ ܐܰܢ̱ܬ *thou prayest* (*art praying*); xv. 15; Assem. I. 34, 9. ܠܳܐ ܦܩܺܝܕ ܐ̱ܢܳܐ ܡܶܢ ܡܳܪܰܢ *I have no command from our Lord.*

Rem.—In the third person which is usually already rendered definite by a preceding noun or pronoun, the separable pronoun is omitted; e. g. Luke xv. 5. ܘܫܳܩܶܠ ܠܳܗ̇ *and he beareth it* (*the sheep*); verse 6. ܘܐܳܬܶܐ ܠܒܰܝܬܶܗ ܘܩܳܪܶܐ ܠܪ̈ܚܳܡܰܘܗܝ *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. ܐܶܠܳܐ ܐܳܬܝܳܐ ܫܳܥܬܳܐ *but the time cometh.*

B) The *past*; *a*) the *Imperfect*; *α*) in connection with ܗ̱ܘܳܐ (§ 65); *β*) without ܗ̱ܘܳܐ after a preceding imperfect; e. g. John. iii. 22. ܡܶܬܗܰܦܰܟ ܗ̱ܘܳܐ ܥܰܡܗܽܘܢ ܘܡܰܥܡܶܕ *he tarried with them and baptized*; iv. 27, 31; vi. 2; *γ*) after the preterite in a relative parenthetical clause; e. g. John vi. 5. ܘܚܙܳܐ ܟܶܢܫܳܐ ܣܰܓܺܝܐܳܐ ܕܐܳܬܶܐ ܠܘܳܬܶܗ *and he saw a great company who came to him*; verse 11; Assem. I. 75, A.36; joined with ܘ copulative; e. g. Barh. 4, 3. ܣܳܠܩܽܘ ܠܛܽܘܪܳܐ

ܕܚܪܡܘܢ ܘܝܬܒܝܢ *they went up on Mount Hermon and abode;* *b*) the *Perfect*; John vii. 52. ܒܨܝ ܘܚܙܝ ܕܢܒܝܐ ܡܢ ܓܠܝܠܐ ܠܐ ܩܐܡ *search and see, that out of Galilee hath arisen no prophet.*

Rem.—It is to be regarded as a mere imitation, and not as a constant idiom of the language, when the Hebrew infinitive הָלוֹךְ or the participle הֹלֵךְ, (by which, coming before the finite verb, is indicated the continuance or gradual progress of an action), is expressed in Syriac by the participle of ܐܙܠ; e. g. Gen. viii. 5. (וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר) ܘܡܝܐ ܐܙܠܝܢ ܗܘܘ ܘܡܬܡܨܝܢ *and the waters decreased more and more;* I Sam. ii. 26. (וְהַנַּעַר הֹלֵךְ וְגָדֵל וָטוֹב) ܘܛܠܝܐ ܐܙܠ ܘܪܒ ܛܒ *and the boy grew from day to day.*

C) The *Future;* *a*) the *Absolute Future;* *α*) in general propositions; e. g. John xi. 23. ܩܐܡ ܐܚܘܟܝ *thy brother shall rise again;* *β*) after a present; John xi. 24. ܝܕܥܐ ܐܢܐ ܕܩܐܡ *I know that he shall rise again;* iv. 25; *γ*) after a preterite, Barh. 80, 20; 81, 1. ܐܡܪ ܠܗ ܕܠܬܠܬܐ ܝܘܡܝܢ ܡܫܠܡ ܐܢܐ ܠܗ ܠܡܕܝܢܬܐ *he said to him that in three days he would surrender the city;* John iv. 25; *δ*) after a future; John xiv. 23. ܐܒܝ ܢܚܒܝܘܗܝ ܘܠܘܬܗ ܐܬܝܢܢ *my Father will love him, and we will come to him;* Assem. I. 362, 5, 8. ܐܢ ܢܬܝܗܒ ܠܝ ܕ— ܟܪܣܛܝܢܐ ܗܘܐ ܐܢܐ *if it shall be granted me that —then will I become a christian;* *ε*) after an imperative; Mark xi. 24. ܗܝܡܢܘ ܕܢܣܒܝܢ ܐܢܬܘܢ *believe that ye shall receive;* *ζ*) after ܗܐ, John xvi. 32. ܗܐ ܐܬܝܐ ܫܥܬܐ *behold the hour shall come;* Gen. vi. 17; xlviii. 4; Exod. ix. 18; *η*) in direct and indirect questions;

e. g. John vii. 41. ܕܠܡܐ ܡܢ ܓܠܝܠܐ ܐܬܐ ܡܫܝܚܐ *shall the Messiah come out of Galilee?* verse 31; viii. 22; xiii. 27. ܡܕܡ ܕܥܒܕ ܐܢܬ *what thou wilt do;* b) the *futurum exactum;* a) after particles; e. g. John vii. 27. ܐܡܬܝ ܕܐܬܐ *when he shall have come;* verse 31. Barh. 133, 2. ܡܐ ܕܫܡܥܐ ܐܢܬ *as soon as thou shalt have heard;* β) in conditional clauses; e.g. Ephr. I. 218, F. ܐܠܐ ܕܝܗܒ ܐܢܐ ܠܗܘ ܡܝܐ *unless I shall have given him water.*

3. In like manner, participles indicate various *Moods;*

A) The *Subjunctive;* viz. a) of the *Imperfect* (with ܗܘܐ, compare § 65) after ܐܢ; e. g. Barh. 38, 10. ܐܢ ܡܐܢܐ ܡܬܬܒܪ؛ ܐܪܥܐ — ܠܐ ܡܬܬܒܪܐ؛ *even though the vessel broke, the ground — would not break;* Assem. I. 879, 2. ܐܢ ܟܦܪ؛ ܒܡܫܝܚܐ ܚܝܐ ܘܐܠܐ ܡܐܬ *if he denied Christ then should he live, if not, he should die;* after ܐܠܐ ܕ, Barh. 56, 12. ܐܠܐ ܕܠܐ ܕܒܚܝܢ ܠܦܬܟܪܐ *besides that they would not sacrifice;* in relative clauses depending upon a future (= imperfect subjunctive); e. g. Assem. I. 362, 19. ܦܩܕ ܕܢܬܠܘܢ ܠܗܘܢ ܐܦܣܩܘܦܐ ܡܢ ܕܫܐܠܝܢ *he ordered that he should be given them as Bishop, whom they should ask;* b) of the *Pluperfect,* with ܗܘܐ in conditional clauses (compare § 60. 4. c); e. g. Gal. iv. 15. ܐܠܘ ܡܫܟܚܐ ܗܘܬ ܥܝܢܝܟܘܢ ܢܩܪܝܢ ܗܘܝܬܘܢ ܘܝܗܒܝܢ ܠܝ *had it been possible ye would have plucked out your own eyes, and given them to me;* Heb. x. 2; xi. 15; I John ii. 19.

B) The *Infinitive,* after verbs signifying *to begin, to cease, to permit, to command, to be able,* etc.; e. g. Matt. xii. 1. ܫܪܝܘ ܡܠܩܛܝܢ *they began to pluck;* Mark i. 45; Luke v. 21;

xv. 14; I John ii. 8. ܢܘܗܪܐ ܫܪܝ ܡܬܚܙܐ *they began to see the light;* Assem. I. 37,15. ܫܪܝ ܩܥܐ *he began to call;* 50, 5; Barh. 96, 7; 108, 19; 160, 7; 180, 5; 83, 12; ܫܠܐ ܡܢ ܒܢܝܢ ܥܕ̈ܬܐ *he ceased to build churches;* Matt. xiii. 30. ܫܒܘܩܘ ܪܒܝܢ *suffer to grow;* Luke xviii. 16; John xi. 44; xviii. 8; Luke x. 40. ܐܡܪ ܠܗ̇ ܡܥܕܪܐ ܠܝ *bid her help me;* Mark ii. 2. ܠܐ ܐܫܟܚ ܐܚܕ ܐܢܘܢ *it could not hold them;* vii. 15; John v. 19; viii. 43; Acts x.47; Mark vi. 37. ܢܬܠ ܠܗܘܢ ܠܡܠܥܣ *we will give them to eat.*

Rem.—Sometimes ܕ also stands before such a participle; e. g. Matt. xxiv.30. ܢܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ *they shall see the Son of man coming;* John v. 19; Acts xxi. 32. ܫܠܝܘ ܡܢ ܕܡܚܝܢ ܗܘܘ ܠܦܘܠܘܣ ἐπαύσαντο τύπτοντες τὸν Παῦλον.

4. The *Absolute Participle* is distinguished by a) ܟܕ preceding it; e.g. Matt.xiv.25. ܐܬܐ ܠܘܬܗܘܢ ܝܫܘܥ ܟܕ ܡܗܠܟ ܥܠ ܡܝܐ *Jesus came to them walking upon the sea;* xv. 32; John ix. 7. ܘܐܬܐ ܟܕ ܚܙܐ *he came seeing;* Barh. 62, 6. ܟܕ ܡܬܥܩܠ ܒܩܪ̈ܒܐ ܡܝܬ *disquieted by war he died;* 73,4. ܠܐ ܟܕ ܩܐܡ ܐܠܐ ܟܕ ܪܟܝܢ *not standing, but bowed to the earth;* b) by ܕ preceding; e. g. Mark ii. 14. ܕܝܬܒ ܥܠ ܡܟܣܐ *sitting at the receipt of custom;* xi. 2, 4; Matt. xiv. 26; xxvi. 64.

Rem.—If to such a participle, a noun be appended, this construction sometimes expresses the Latin ablative absolute; e. g. Matt. xv. 20. ܟܕ ܠܐ ܡܫܝ̈ܓܢ ܐܝܕ̈ܝܗܘܢ *with unwashed hands;* Mark vii. 2, 5; John xi. 44. ܟܕ ܐܣܝ̈ܪܢ ܐܝܕ̈ܘܗܝ ܘܪ̈ܓܠܘܗܝ *bound hand and foot.* In the translation of the New Testament, the participle is sometimes to be understood as in the person of the finite verb following it; e. g. Matt. ii. 8. ܐܙܠܘ ܒܥܘ πορευθέντες ἐξετάσατε, verses 9, 10, 11, 13.

5. The passive participles frequently have an active signification; *a*) those from transitive verbs; e. g. Matt. viii. 18. ܕܚܕܝܪܝܢ ܠܗ *those surrounding him;* Luke vii. 14. ܕܫܩܝܠܝܢ ܗܘܘ ܠܗ *those bearing him;* John v. 4. ܡܕܠܚ ܗܘܐ ܠܡܝܐ *troubling the water;* Acts xxi.16; Assem. I. 30, 4. ܟܕ ܫܩܝܠ ܠܛܠܝܐ *bearing the child;* 34,9; 37,8; 377, 2. ܠܒܝܟܐ ܗܘܬ ܠܗ ܒܐܝܕܗ *she drew him by the hand;* *b*) those from intransitive verbs; e. g. Matt. v. 4. ܛܘܒܝܗܘܢ ܠܐܒܝ̈ܠܐ *blessed are those who mourn;* Mark vii. 30; John xi. 19. ܐܬܝܢ ܗܘܘ *they were come;* xii. 15. ܘܪܟܝܒ ܥܠ ܥܝܠܐ *riding upon a foal;* Barh. 170, 2; 223, 1. ܟܕ ܝܬܝܒ ܥܠ ܥܪܣܐ *sitting upon a bed.*

Rem. — Participles sometimes have the signification of the Latin participle in *-ndus;* e. g. Barh. 128, 2. ܕܚܝܠ *timendus.* Here also belong (compare No. 5) such constructions as ܫܒܝܩ ܠܝ ܟܠ *I have forsaken all;* ܟܦܝܪ ܠܝ ܒܟ *I deny thee;* ܐܝܟ ܕܨܒܝܐ ܠܝ *as I will.*

6. Finally participles are also used impersonally thus; *a*) the *Masculine;* Rom. xvi. 2. ܐܝܟ ܕܫܘܐ ܠܩܕܝ̈ܫܐ *as it becometh saints;* Heb. viii. 3; Philem. 8; Assem. I. 33,20. ܒܪܝ ܫܘܐ ܠܟ *my son, it behoveth thee;* 455, A. 24, 41. ܠܐ ܘܠܐ ܠܥܒܕܐ ܕܡܪܝܐ *it behoveth not a servant of the Lord;* John iii. 30. ܠܗܘ ܗܘ ܘܠܐ ܗܘܐ ܠܡܪܒܐ *he must increase;* ix. 4. ܠܝ ܘܠܐ *I must;* Acts xxv. 27; xxvi. 1; Rom. xiv. 4; Mark iv. 38. ܠܐ ܒܛܝܠܐ ܠܟ ܕܐܒܕܝܢܢ οὐ μέλει σοι, ὅτι ἀπολλύμεθα; *b*) the *Feminine;* especially to denote the neuter; e. g. Gal. vi.9. ܠܐ ܬܗܘܐ ܡܐܢܐ ܠܢ *let it not be burdensome to us;* Barh. 45, 13. ܗܕܐ. ܕܡܣܟܝܐ *this is probable;*

Assem. I.179,B.22. ܘܳܠܝܳܐ ܗ̱ܘܳܬ݂ *it was necessary;* 482, 24. ܦܳܐܶܐ ܘܙܳܕ݂ܶܩ *it is honorable and right;* 519, A. 4.

Rem.—Here belongs also Rom. xiv. 4. ܡܛܳܐ ܠܐܺܝܕܰܘܗ̱ܝ *it comes into his hands;* i. e. *he can;* and in the feminine, Acts v. 39. ܠܳܐ ܡܛܝܳܐ ܠܐܺܝܕܰܝ̈ܟ݁ܽܘܢ *ye cannot.*

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§ 65. *View of the manner of designating all the Tenses and Moods; of the Imperfect, Pluperfect, and Optative in particular.*

1. The *Indicative ;*

A) of the *Present* is expressed; *a*) by the preterit (§60. 2); *b*) sometimes by the future (§61. 2. a); *c*) usually by the participle (§ 54. 2. b, and § 64. 2. A);

B) of the *Imperfect*; *a*) usually by the participle joined with ܗ̱ܘܳܐ (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. *β*); e.g. Matt. ii.9. ܐܳܙܶܠ ܗ̱ܘܳܐ *he went;* verse 20. ܗܳܢܽܘܢ ܕ݁ܒܳܥܶܝܢ ܗ̱ܘܰܘ ܢܰܦ̮ܫܶܗ ܕ݁ܛܰܠܝܳܐ *who sought the child's life ;* iii. 5. ܢܳܦ̮ܩܳܐ ܗ̱ܘܳܬ݂ ܟ݁ܽܠܳܗ ܝܺܗܽܘܕ݂ *all Judea went out ;* John xvii. 12. ܢܳܛܰܪ ܗ̱ܘܺܝܬ݂ *I kept;* *b*) by the preterite (§ 60. 1. b), and rarely ; *c*) by the future (§ 61. 2. b) ;

C) of the *Perfect,* besides cases noted in (§ 60. 1); *a*) rarely by the future (§ 61. 2. c); *b*) by the participle (§ 64. 2. B. b) ;

D) of the *Pluperfect ;* *a*) usually by ܗ̱ܘܳܐ in the same person and number added to the preterit ; e. g. Luke v. 9

ܙܘܥܬܐ ܐܚܕܗ ܗܘܐ *terror had seized him;* John iv. 8. ܥܠܘ ܗܘܘ *they had gone into ;* v. 13. ܐܬܛܫܝ ܗܘܐ *he had hidden himself;* x. 22. ܗܘܐ ܗܘܐ *he had been;* *b*) by the preterit (§ 60. 1. c); *c*) rarely by the future (§ 61. 2. d);

E) of the ***Future*** besides cases noted in § 61. 1., sometimes; *a*) by the Preterit (§ 60. 3. a); *b*) by the imperative (§ 62. 2); *c*) by the participle (§ 64. 2. C);

F) of the ***Futurum exactum ;*** *a*) by the preterit (§ 60. 3. b), more frequently; *b*) by the future (§ 61. 1. b), sometimes; *c*) by the participle (§ 64. 2. C. b).

II. The ***Subjunctive ;***

A) of the ***Present*** is given; *a*) by the preterit of ܗܘܐ (§ 60. 4. a), very often ; *b*) by the future (§ 61. 3. A. a) ;

B) of the ***Imperfect ;*** *a*) usually like the indicative of the same tense, by the participle with ܗܘܐ in conditional clauses ; e. g. John viii. 19. ܐܠܘ ܠܝ ܝܕܥܝܢ ܗܘܝܬܘܢ ܐܦ ܠܐܒܝ ܝܕܥܝܢ ܗܘܝܬܘܢ *if ye knew me, ye would also know my father;* verses 39, 42; xviii. 30, 36; xxi. 25; *b*) by the future (§ 61. 3. A. b), sometimes; *c*) by the participle alone (§ 64. 3. A. a);

C) of the ***Perfect;*** sometimes by the future (§ 61. 3. A. c);

D) of the ***Pluperfect ;*** *a*) by the preterit (§ 60. 4. c); *b*) by the future (§ 61. 3. A. d), more frequently; *c*) by the participle with ܗܘܐ (§ 64. 3. A. b).

III. The ***Optative*** is expressed; *a*) by the interrogative

pronoun with a preterit or future following; e. g. Judges ix. 29. ܡܢ ܢܬܠ ܐܫܠܡܗ ܠܥܡܐ ܗܢܐ ܒܐܝܕܝ *oh that I had* (*who will give over to me*) *this people in my power!* Ps. iv. 7; lv.7; *b*) by the particles ܠܘ and ܐܦܠܘܣ *oh that*, with a preterit following (§ 60. 4.Rem.); the *Future;* e.g. Gen. xvii.18. ܐܦܠܘܣ ܢܚܐ *oh that he might live;* or the participle with ܗܘܐ; e. g. II Cor. xi.1. ܐܦܠܘܣ ܡܣܝܒܪܝܢ ܗܘܝܬܘܢ ܠܝ *may ye yet bear with me!*

Rem—The optative is sometimes also expressed by ܐܢ or ܠܘܐ; e.g. Ps.lxxxi.13. ܠܘܐ ܥܡܝ ܫܡܥܢܝ *would that my people would hearken to me;* by verbs that denote a wish with a following ܕ; e.g. Exod. xvi. 3. ܨܒܝܢ ܗܘܝܢ ܕܡܝܬܢ *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii.14. ܫܘܒܚܐ ܠܐܠܗܐ *glory to God.* Sometimes instead of the Hebrew מִי יִתֵּן occurs the almost correspondent ܡܢ ܢܬܠ ܕ; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. ܡܢ ܢܬܠܟ ܐܚܐ ܠܝ *oh that thou wert* my *brother.*

IV. The *Imperative*, besides the cases under § 62, is expressed; *a*) by the preterit of ܗܘܐ (§ 60. 5. a); *b*) by the future, especially negatively (§ 61. 3. B).

V. The *Infinitive*, finally, besides the cases under § 63, is expressed; *a*) by the preterit (§ 60. 5. b); *b*) by the future (§ 61. 3. C), and more frequently; *c*) by the participle (§ 64. 3. B).

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§ 66. *The Persons of the Verb.*

1. The third singular masc. and fem. of the active and passive conjugations is sometimes used impersonally thus;

a) the *masculine;* *α*) of the preterit; e. g. Heb. x. 34. ܟܪܐ ܠܟܘܢ *it pained you;* Luke x.34. ܐܬܒܛܠ ܠܗ ܡܛܠܬܗ *he cared for him;* *β*) of the future, Deut. vi. 24. ܢܛܐܒ ܠܢ *it would be good for us;* Jer. vii.6. ܢܒܐܫ ܠܟܘܢ *it would harm you;* *b*) the *feminine;* *α*) of the preterit, Ps. xcv.10. ܒܗܬܬ ܠܝ ܡܢ ܫܪܒܐ ܗܘ *it shames me, (I am ashamed) of this generation;* Ps. xxxi.9. ܥܩܬ ܠܝ *it grieves me;* Luke xviii. 23. ܟܪܝܬ ܠܗ *it pained him;* *β*) of the future, Gal. vi. 9. ܠܐ ܬܐܟܪ ܠܢ *it will not be grievous to us;* Ps. lxix. 20. ܠܡܢ ܕܐܟܪܬ ܠܗ *whom it grieved.*

2. In like manner in Syriac, the *neuter* is usually expressed; *a*) by the third person singular feminine of the verb, thus; *α*) in impersonal phrases, as Luke vi. 13. ܢܓܗܬ *it was light;* John vi. 17. ܚܫܟܬ *it was dark;* passively, Barh. 84,14. ܐܫܬܡܥܬ *the report was spread abroad;* Assem. I. 298. A.11. ܐܬܓܠܝܬ ܠܗ *it was revealed to him;* 481, 7; *β*) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28. ܗܠܝܢ ܒܒܝܬ ܥܢܝܐ ܗܘܝ *this came to pass at Bethany;* i. 3. ܐܦܠܐ ܚܕܐ ܗܘܬ *there was not any thing;* Ephr. I. 240, F. ܫܦܪܬ ܗܘܬ ܩܕܡ ܡܘܫܐ *it seemed good to Moses;* passively, Assem. I. 380, 4. ܐܝܟ ܕܐܬܬܪܝܨܬ ܠܢ *it seemed just to us.* Yet we also find for the neuter; *b*) the third person singular masculine; e.g. Isa. xxiii. 12. ܠܐ ܢܢܘܚ ܠܟܝ *there will be no rest for thee;* Barh. 133, 8. ܐܬܐܡܪ ܠܗ *it was said to him;* Assem. I. 362, 5. ܐܢ ܢܫܬܒܩ ܠܝ *it shall be permitted to me.*

3. When the subject of the verb is general or indefinite, it is expressed, in Syriac, in various ways, as in the English, thus; *a*) by the third person singular; e. g.

Gen. xi. 9. ܩܳܪܶܐ *he calls;* (i. e. *one calls, it is called*); to which is also appended by way of explanation, after the Hebrew idiom, the participle or participial noun of the same verb; e. g. Isa. xvi. 10. ܕܳܪܶܟ݂ ܕܳܪܽܘܟ݂ܳܐ *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or ܐ̱ܢܳܫ and ܒܰܪܢܳܫܳܐ; e.g. I Sam. ix. 9. ܐܳܡܰܪ ܗ̱ܘܳܐ ܒܰܪܢܳܫܳܐ *he* (i. e. *any one*) *said;* John iii. 4. ܐܰܝܟܰܢܳܐ ܡܶܫܟܰܚ ܕܢܶܬܺܝܠܶܕ ܒܰܪܢܳܫܳܐ ܣܳܒܳܐ *how can one be born when he is old?* or passively Matt. xxvi. 13. ܬܶܬܡܰܠܰܠ *it shall be told;* Acts xvi. 13. ܠܬܰܡܳܢ ܡܶܣܬܰܒܪܳܐ ܗ̱ܘܳܐ ܒܶܝܬ ܕܨܠܘܬܳܐ *there prayer was wont to be made;* Barh. 58, 13, 15; *b*) by the third person plural; e.g. Isa. lxiv. 3. ܠܳܐ ܫܡܰܥܘ *they* (i. e., *men* in general) *have not heard;* xlvii. 1; Dan. i. 12; Heb. xi. 3. ܗܳܠܶܝܢ ܕܡܶܬܚܰܙܝ̈ܳܢ ܗ̱ܘ̈ܝ *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e.g. Isa. xxiv. 16. ܒܘ̈ܠܳܐ ܐܰܒܠܘ *they failed; c*) by the second singular; e. g. Luke ii. 4. ܟܰܕ ܬܰܩܪܶܒ *when thou bringest;* I Tim. ii. 1. ܕܬܶܗܘܶܐ ܡܩܰܪܶܒ *that thou offerest* (i. e. *that there be offered*); sometimes the verb is in the second plural, Matt. vi. 24; *d*) sometimes by the first plural; e.g. Mark vii.27. ܕܢܶܣܰܒ — ܘܢܶܪܡܶܐ (or by the infinitive with ܠ, Matt. xv. 26. ܠܡܶܣܰܒ — ܘܠܡܶܪܡܳܝܽܘ xxii.17), *that we* (i. e. *any one*) *should take*—and cast; *e*) more frequently by the participle alone; e.g. Matt.vii.16. ܠܡܳܐ ܠܳܩܛܺܝܢ *do men gather?* v. 15; ix.17; x. 29; I Cor. iv.12; Barh.6.2. ܐܳܡܪܺܝܢ *they say;* 58, 9.

Rem.—Here belongs also ܡܶܬܐܰܡܪܳܐ *they say, it is said;* and impersonal phrases with an infinitive following; e. g. Matt. xii. 12. ܫܰܠܺܝܛ ܠܡܶܥܒܰܕ *one may do;* Acts v. 29. ܘܳܠܶܐ ܠܡܶܫܬܰܡܳܥܽܘ *we* (*any one*) *must obey.*

4. When the Deity or those in high stations (e.g. Kings), speak of themselves, the first person plural denotes the *pluralis excellentiæ;* e. g. Gen. i. 26. ܢܥܒܕ ܐܢܫܐ *let us* (i. e. *I will*) *make man*; xi. 7; Barh. 90, 9. ܗܐ ܟܬܒܢ *behold we* (i.e. *I, Justinian*), *have written;* 11. ܟܬܘܒܘ ܠܢ *write to us* (*me*).

Rem.—Sometimes though for the most part only in passages translated from the Old and New Testaments, the construction changes from one person to the other, viz.; *a*) from the third to the second, or *vice versa;* Micah vii. 18. ܠܝܬ ܐܠܗܐ ܐܟܘܬܟ ܕܫܒܩ ܚܘܒܐ ܘܡܥܒܪ ܣܟܠܘܬܐ ܕܫܪܟܐ ܕܝܪܬܘܬܗ ܘܠܐ ܐܚܕ ܐܢܬ *there is no God as thou, who forgiveth sins, and remitteth the transgressions of the remnant of his heritage, and retainest not* (compare Ephr. II. 284, A. B); Mal. ii. 15; Gal. iv. 21. ܐܡܪܘ ܠܝ ܐܝܠܝܢ ܕܨܒܝܢ ܕܬܗܘܘܢ ܬܚܝܬ ܢܡܘܣܐ λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι; Rom. ii. 1; Matt. xxiii. 37; *b*) from the first to the third person; e. g. Isa. xlii. 24, 25. ܡܛܠ ܕܚܛܝܢ ܠܗ — ܐܫܕ ܥܠܝܗܘܢ *because we have sinned against him, — hath he poured out upon them* (*us*).— Here also belong the instances where writers include themselves, in the first person plural, in what they declare of their ancestors; e. g. Psalm lxvi. 6. ܬܡܢ ܢܚܕܐ ܒܗ *then did we rejoice in him.* When several verbs having different subjects follow each other in the same person, it appears to be rather according to the Syriac idiom, not to indicate more particularly the difference of the subject; e.g. II Sam. xi. 13.

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§ 67. *Construction of the Verb with various Cases and Prepositions.*

I. Verbs with the Accusative.

1. With an *Accusative* are construed;

a) *Transitive Verbs;* e. g. Matt. ii. 6. ܕܗܘ ܢܪܥܝܘܗܝ

ܠܥܰܡܝ *who shall feed my people* ; iv. 16 ; even intransitives, having at the same time a transitive signification ; e.g. Barh. 214, 2. ܪܟ݂ܶܒ ܗ̄ܘܳܐ ܚܡܳܪܳܐ *he rode upon an ass* ; 215, 11.

Rem.—Here also belong such verbs as in other languages govern other cases ; e. g. ܦܰܩܶܕ *to command ;* Matt. xxviii. 20. ܗܰܝܡܶܢ *to believe ;* John xii. 38 ; Romans x. 16, (with ܒ John ii. 23) ; ܥܢܳܐ *to answer ;* Ephr. III. 285 ; ܣܰܒܰܪ *to announce ;* Acts xvi. 10. etc.

b) Here belong the following classes of verbs ; *α*) those signifying to *put on* or *put off* clothing, *to adorn, to gird, to cover with anything ;* ܠܒܶܫ I Cor. xv. 53 ; Eph. vi. 11 ; Barh. 223, 12. ܕܢܶܠܒܶܫ ܠܒܽܘܫܰܝܢ *that he put on our garments ;* ܫܠܰܚ Col. iii. 9 ; ܐܶܣܰܪ I Sam. ii. 4 ; Acts xii. 8 ; even passive verbs ; e.g. ܐܶܬ݂ܚܰܙܰܩ Acts xii. 8 ; ܐܶܬ݂ܥܛܶܦ Ps. civ. 2 ; and *β*) those denoting a *want* or *excess ;* e. g. Acts vi. 8. ܡܠܶܐ ܗ̄ܘܳܐ ܗܰܝܡܳܢܽܘܬ݂ܳܐ ܘܚܰܝܠܳܐ *he was full of faith and power ;* xiii. 10 ; Rom. i. 29 ; Mark viii. 36. ܐܶܢ ܢܰܦ̮ܫܶܗ ܢܶܬ݂ܚܣܰܪ *if he suffer harm as to his soul.* Furthermore here belong ; *γ*) verbs of *remembering* and *forgetting,* ܥܗܰܕ John xv. 20 ; Luke i. 72 ; ܐܶܬ݂ܕܟ݂ܰܪ John ii. 17, 22 ; ܛܥܳܐ Heb. vi. 10 ; and finally ; *δ*) verbs of *coming* and *going* to a place ; e.g. Matt. xv. 21. ܘܶܐܬ݂ܳܐ ܠܬ݂ܚܽܘܡܳܐ ܕܨܽܘܪ *he came into the region of Tyre ;* Mark v. 38 ; Luke ii. 51 ; John iv. 5 ; ܐܶܙܰܠ Luke iv. 42 ; John vi. 1 ; ܗܦܰܟ݂ Luke ii. 39 ; iv. 14 ; ܡܛܳܐ Acts ix. 3 ; ܢܚܶܬ݂ John ii. 12 ; ܢܦܰܩ i. 44 ; ܣܠܶܩ v. 1 ; ܥܰܠ xviii. 33 ;

c) several neuters also take an accusative, viz ;

a) in connection with a noun, as their object, formed from the same verb ; e. g. Judg. xiv. 12. ܐܶܚܽܘܕ݂ ܐܽܘܚܕ݂ܳܐ *to*

propose a riddle; Ez. xvii. 2; Acts ii. 17. —ܚܙܐ ܚܙܘܢܐ ܚܠܡ ܚܠܡܐ *to have visions — dreams;* Matt. xiii. 24; Ephr. I. 251, C; 253, A; especially β) when the noun is more accurately defined by an adjective; e. g. Matt. ii. 10. ܚܕܝܘ ܚܕܘܬܐ ܪܒܬܐ *they rejoiced exceedingly;* John iii. 29; Assem. I. 362, 18; Gen. xxvii. 34. ܐܝܠܠ ܐܝܠܬܐ ܪܒܬܐ *he lamented sorely;* Zach. i. 14.

Rem.— ܗܘܐ, in the sense of *to befall, to happen to* any one, also governs the accusative of the object; e. g. Luke xiii. 2. ܕܗܠܝܢ ܗܘܐ ܐܢܘܢ, *because this has befallen them;* Acts vii. 40. ܡܢܐ ܗܘܝܗܝ *what has happened to him;* Acts xxviii. 5, 6.

2 The following govern a double accusative;

a) verbs in *Pa., Aph.,* and *Sha.,* Pe. of which takes an accusative, viz.; α) verbs of *putting on* or *off* clothing, *adorning, covering* with anything; e. g. ܐܠܒܫ, ܐܫܠܚ Mark xv. 17, 20; Ephr. I. 239, A. ܘܐܠܒܫ ܐܢܘܢ ܟܘܬܝܢܬܐ *he clothed them with garments;* II. 178, D; John xix. 2. ܘܥܛܦܘܗܝ ܠܒܫܐ ܕܐܪܓܘܢܐ *they put upon him a purple robe;* Ez. xvi. 10; β) verbs of *filling up, satisfying;* e. g. Ephr. I. 527, A. ܐܪܡܠܬܐ ܡܠܬ ܠܡܐܢܐ ܡܫܚܐ *the widow filled the vessels with oil;* Luke i. 53. ܟܦܢܐ ܡܣܒܥ ܛܒܬܐ *the hungry he fills with good things;* γ) those which denote *teaching,* or *showing;* e. g. John xiv. 26. ܢܠܦܟܘܢ ܟܠܡܕܡ *he will teach you all things;* I Tim. iv. 6; John xiv. 8. ܚܘܢ ܐܒܐ *show us the Father;* verses 10, 32;

b) verbs in *Peal* with a double accusative signification. Here belong; *a*) verbs of *clothing, covering* (also with ܒ of the thing); e. g. Ephr. 1. 239, A. ܐܟܣܝ ܐܢܘܢ ܡܟܣܝܢܐ *he*

girded them with girdles; ܡܫܚ *to anoint,* Ps.xlv.7; ܙܪܥ *to sow;* Lev. xix. 19; *β*) verbs of *filling up* (also with ܒ and ܡܢ); e.g. John ii. 7. ܡܠܘ ܐܢܝܢ ܡܝܐ ܠܩܠܬܐ *fill* (*them*) *the water pots with water;* verse 9; Barh. 212, 2; Assem. I. 332, A. 12; *γ*)verbs of *commanding,ordering,* (also with ܡܢ and ܥܠ of the person and thing); e.g. Gen. vi.22. ܟܠ ܕܦܩܕܗ *all that he had commanded him*; Mark viii.11. ܫܐܠܝܢ ܗܘܘ ܠܗ ܐܬܐ *they demanded of him a sign*; *δ*) verbs of *showing* or *doing* any thing *to* any body, or *making* a person or thing *to be* thus and so; e. g. Gen. xvii. 5. ܐܒܐ ܣܡܬܟ *I have made thee a Father*; John viii.53. ܡܢܘ ܥܒܕ ܐܢܬ ܢܦܫܟ *what makest thou thyself?* Heb. i. 2; Assem. I. 346, A. 4. v. E. Also with an accusative of the material of which anything is formed; e. g. I Kings viii. 32. ܒܢܐ ܐܢܝܢ ܟܐܦܐ ܡܕܒܚܐ *he built of* (*them*) *the stones an altar*; *ε*) verbs of *naming,* ܩܪܐ Isa. lx. 18; I John iii. 1.

II. Verbs with Prepositions.

1. Verbs are construed with ܒ which in English are joined with *in, on, upon, about, concerning,* etc. Here belong especially; *a*) verbs which denote some state or emotion of the mind; e.g. Luke i.14. ܢܚܕܘܢ ܒܡܘܠܕܗ *they shall rejoice at his birth;* Barh.90,20; ܨܒܐ ܒ *to have pleasure in something;* Matt. iii. 17; Heb. x. 38; ܐܬܕܡܪ ܒ *to wonder at;* Matt. xxii. 33; Luke ii. 47; ܣܒܪ ܒ *to hope in;* Matt. xii. 21; John v.45; ܗܝܡܢ ܒ *to believe on;* Mark i. 15; John ii. 11; ܚܪ ܒ *to look at;* John i. 36, 43; Barh. 190, 13; Assem. I. 89, A. 17; ܒܗܬ ܒ *to be ashamed of;* Rom. i.

16; ܟܐܪ ܒ *to rebuke;* I Tim. v. 1; ܟܐܐ *ibid.* or *threaten*; Matt. viii. 26; Luke iv. 41; Barh. 53, 10; ܒܙܚ ܒ *to mock at;* Matt. xx.19; xxvii. 31; ܓܚܟ ܒ *to laugh at;* Acts ii. 13; *b*) verbs that denote *acknowledging, denying, swearing by, calling upon;* e. g. Matt. x. 32, 33. ܟܠ ܕܢܘܕܐ ܒܝ *whosoever shall confess me;* Mark i. 5; Acts xxiii. 8; Rom. x. 9, 10; Matt. x. 33. ܡܢ ܕܢܟܦܘܪ ܒܝ *whosoever shall deny me;* xxvi. 34; I Tim. v. viii; Assem. I. 341,A. 23; 372, 8, 9; Matt. xxvi. 63. ܡܘܡܐ ܐܢܐ ܠܟ ܒܐܠܗܐ ܚܝܐ *I adjure thee by the living God;* Mark v. 7; I Thess. v.27; ܩܪܐ ܒ *to call upon;* Gen. iv. 26. Here also belong; *c*) some verbs which denote a *doing* something *for* or *against* some one; e. g. ܥܒܕ ܒ, ܐܘܟܚ and ܚܘܝ *to prove against some one;* Acts xxiv. 27; xxv. 9; Rom. ix. 17; I Tim. i. 16; ܣܗܕ ܒ (also with ܥܠ) *to testify against;* Deut. xxxi. 28. Of verbs of *motion*, here belong; *d*) ܦܓܥ ܒ *to encounter;* Luke viii. 27; xxii. 10; and ܐܬܐ ܒ *to come with* (i. e. *bring*) something; Psalms lxvi. 13.

REM.—Here also belongs ܫܬܐ ܒ *to drink from;* Gen. xliv. 5. ܟܣܐ ܕܫܬܐ ܒܗ ܡܪܝ *the cup from which my Lord drinks.* Some times ܒ denotes a *part* of the object; e.g. II Sam. xxiii. 10. ܡܚܐ ܒ ܦܠܫܬܝܐ *he made an overthrow among the Philistines;* and here are to be placed ܥܒܕ ܒ and ܠܐܐ *to labor at* something; I Kings ix. 23.

2. The following verbs are construed with ܠ as a sign of the dative; *a*) those of *giving, permitting, commending;* e.g. John xiv.27. ܫܠܡܐ ܕܝܠܝ ܝܗܒ ܐܢܐ ܠܟܘܢ *my peace give I to you;* Matt. viii.21,31. ܐܦܣ ܠܝ — ܠܢ *permit me — us;* Mark v. 13; Luke viii. 32; Acts xx. 32. ܡܓܥܠܢܐ

ܐܢܐ ܠܟܘܢ ܠܐܠܗܐ *I commend you to God;* I Peter iv. 19; *b*) those of *pleasing* and *displeasing;* e. g. John viii. 29. ܡܕܡ ܕܫܦܪ ܠܗ *that which pleases him;* Rom. xv. 2, 3; Heb. xiii. 16; or *c*) those that denote *likeness, similarity;* e.g. Luke xiii. 18. ܠܡܢܐ ܕܡܝܐ ܡܠܟܘܬܐ ܕܐܠܗܐ *to what is the Kingdom of God like?* verses 9, 20; Heb. ii. 17; Barh. 137, 12. ܕܡܐ ܐܢܬ ܠܗ *thou art like him.*

Rem.—Here also belong impersonal phrases, such as ܘܠܐ ܠ *it is fitting for,* and ܐܝܬ ܠ equivalent to *to have;* e. g. Matt. iii. 9; Luke xvi. 28,29; John x. 16. (with the accusative of the object in relation to ἔχειν, II John 9. ܗܢܐ ܘܠܐܒܐ ܘܠܒܪܐ ܐܝܬ ܠܗ οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει), and ܠܝܬ ܠ equivalent to *not to have;* Matt. xiii. 21; John xiv. 30. In the same signification occurs also ܗܘܐ ܠ; e.g. Barh. 66, 4. ܬܠܬܐ ܗܘܘ ܠܗ ܒܢܝܐ *he had three sons.*

3. With ܡܢ are connected; *a*) verbs which denote *to fear, flee, guarding oneself, refraining, ceasing, releasing;* e.g. Luke xxiii. 40. ܐܦܠܐ ܡܢ ܐܠܗܐ ܕܚܝܠ ܐܢܬ *fearest thou not God?* John ix. 22; Barh. 94,9; Rom. ii. 3. ܕܐܢܬ ܬܥܪܘܩ ܡܢ ܕܝܢܗ ܕܐܠܗܐ *that thou shalt escape the judgment of God;* I Cor. vi. 18; x. 14; Barh. 170, 4; Matt. x. 17. ܐܙܕܗܪܘ ܡܢ ܒܢܝܢܫܐ *beware of men;* xvi. 6, 12; Luke xii. 15; xx. 46; John xvii. 15. ܕܬܛܪ ܐܢܘܢ ܡܢ ܒܝܫܐ *that thou shouldst keep them from evil;* I Peter ii. 11. ܐܬܪܚܩܘ ܡܢ ܪܓܝܓܬܗ ܕܦܓܪܐ *abstain from lusts of the flesh;* Acts xv. 29; I Pet. iv. 1. ܫܠܐ ܠܗ ܡܢ ܚܛܗܐ *he ceaseth from sin;* Barh. 102,9; Assem. I. 42, 8; II Thess. iii. 3. ܢܬܦܪܩܘܢ ܡܢ ܒܝܫܐ *he*

will keep you from evil; *b*) those of *filling up, lacking,* and *failing;* Luke xv. 16. ܠܡܡܠܐ ܟܪܣܗ ܡܢ ܚܪ̈ܘܒܐ *to fill his belly with husks*; Barh. 69,1; I Tim. vi.10. ܡܢ ܗܝܡܢܘܬܐ ܛܥܘ *they came short of the faith;* II Tim. ii. 18; *c*) those of *asking, beseeching;* John iv. 31. ܒܥܝܢ ܗܘܘ ܡܢܗ *they besought him;* verse 40; I Peter ii. 11.

Rem.—ܡܢ also expresses the Latin *præ;* e. g. ܡܝܬ ܡܢ *to die before;* or *per,* with ܥܠ and ܣܠܩ, John x. 1, 2.

4. With ܥܠ are construed verbs, which, in English, may be followed by *about, concerning,* viz.; *a*) some which express an *affection of the mind;* e.g. Matt.xv.22. ܐܬܪܚܡ ܥܠܝ *be merciful to me;* xvii. 15; Rom. ix. 15; xi. 32; Matt.vi. 28. ܥܠ ܠܒܘܫܐ ܡܢܐ ܝܨܦܝܢ ܐܢܬܘܢ *why take ye thought for raiment;* Luke xii. 26. ܝܨܦ ܥܠ *to be anxious;* Matt.v.22. ܐܬܒܣܡ ܥܠ *to rejoice over;* Rev. xviii.20. ܒܟܐ ܥܠ *to weep over;* Luke xxiii.27,28. ܐܬܡܠܟ ܥܠ *to take counsel concerning;* Matt. xxvi. 4; *b*) those which denote *power* or *authority over* something; e. g. Luke xix. 14. ܕܢܡܠܟ ܥܠܝܢ ܗܢܐ *that this person should rule over us;* Rom. vi. 14; vii. 1; Barh. 40, 6; Matt. xxiii. 35. ܢܐܬܐ ܥܠܝܟܘܢ *shall come upon you;* Luke xxi. 34; John xviii. 4; Luke i 1·. ܘܕܚܠܬܐ ܢܦܠܬ ܥܠܘܗܝ *fear fell upon him;* *c*) those which denote a *doing for* or *against,* or an *occupation with* something; e. g. Acts vii. 58. ܐܝܠܝܢ ܕܣܗܕܘ ܥܠܘܗܝ *those who testified against him;* Matt. xxvi. 62; John i. 8. ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ *that he might bear witness of the light;* iii. 26; v. 31. ܐܟܣ ܥܠ *to accuse;* John viii. 46; ܟܬܒ ܥܠ *to write of, concerning,* John i. 46; v. 46; Acts xxi. 25. ܐܡܪ ܥܠ and

ܡܰܠܶܠ ܥܰܠ *to speak of, about;* John i. 22, 30; xiii. 22; vii. 13; *d*) verbs of *covering, protecting,* or *burdening;* e. g. Matt. xvii. 5. ܥܢܳܢܳܐ ܢܰܗܺܝܪܬܳܐ ܐܰܛܠܶܠ ܥܠܰܝܗܽܘܢ *a bright cloud covered them;* Luke i. 35. ܚܰܝܠܶܗ ܕܰܡܪܰܝܡܳܐ ܢܶܓܢܶܐ ܥܠܰܝܟܝ *the power of the Most High shall cover thee;* ܛܰܠܶܠ ܥܰܠ and ܟܰܣܺܝ have the same signification; Jer. xviii. 23; II Sam. xiii. 25. ܕܠܳܐ ܢܐܩܰܪ ܥܠܰܝܟ *so that we shall not burden thee.* And finally; *e*) several verbs that denote a *charge, command* or *petition;* e. g. ܦܰܩܶܕ ܥܰܠ *to charge one;* II Chron. xxxvi. 23; ܟܬܰܒ ܥܰܠ *to prescribe for one;* II Kings xxii. 13. ܨܰܠܺܝ ܥܰܠ *to pray for:* John xvii. 9. ܫܐܶܠ ܥܰܠ *to ask after:* Assem. I. 50, 6.

REM.—Here also belong phrases compounded with nouns derived from these verbs; e. g. I Peter v. 7. ܘܨܶܦܬܟܽܘܢ ܫܕܰܘ ܥܰܠ ܡܳܪܝܳܐ *cast your cares upon the Lord;* Barh. 77, 5. ܥܰܠ ܡܰܠܟܳܐ ܢܣܰܒܘ ܨܶܦܝܽܘܬܳܐ *they took care for the King;* Isa. i. 14. ܗܘܰܘ ܥܠܰܝ ܠܡܰܥܩܳܬܳܐ *they are a burden to me;* Job vii. 20.

5. With ܒܶܝܬ, ܒܶܝܢܰܝ and ܒܶܝܢܳܬ *between,* are construed verbs which denote *dividing, separating, distinguishing;* e.g. Gen. i.4. ܦܪܰܫ ܒܶܝܬ ܢܽܘܗܪܳܐ ܠܚܶܫܘܟܳܐ *he separated between light and darkness;* Ruth i. 17. ܦܪܶܫ ܒܶܝܬ and ܚܙܳܐ *to see, to perceive a difference between;* II Sam. xix. 35; Mal. iii. 18.

6. With ܒܳܬܰܪ *after,* are joined verbs which signify *to go* (equivalent to *to follow*); e. g. Matt. iv. 25. ܐܶܙܰܠܘ ܒܳܬܪܶܗ *they followed him;* xii. 15; Mark x. 32; Matt. iv. 19. ܬܳܘ ܒܳܬܪܝ *follow after me;* xix. 2; John viii. 12; ܪܗܶܛ ܒܳܬܰܪ 1 Tim. vi. 11; II Tim. ii. 22.

REM.—More in accordance with the Hebrew idiom we find ܩܕܡ with verbs signifying *to put away, destroy :* e. g. I Kings xiv. 10 ; xxi. 21.

GENERAL REMARKS.

To *seem*, to *appear*, are expressed, as in Hebrew, by ܒܥܝܢܝ in the relation of genitive or with the suffix belonging to the person ; e. g. Gen. xix. 14. ܗܘܐ ܒܥܝܢܝ ܚܬܢܘܗܝ *he seemed to his sons-in-law ;* II Sam. x. 3. ܒܥܝܢܝܟ (he) *seems to thee.* When rendered more definite by the adjectives *good* or *bad*, they are expressed either by ܫܦܪ ܠ and ܒܐܫ, or ܐܬܛܐܒ without ܒܥܝܢܝ ; e. g. Acts vi. 5 ; Rom. xv. 2. 3 ; Gen. xxi. 11 ; Matt. xxi. 15 ; or in connection with ܒܥܝܢܝ ; e. g. Ephr. I. 240,F. ܫܦܝܪ ܗܘܐ ܗܕܐ ܒܥܝܢܝ ܡܪܝܐ *would this seem good to God ?* In the translation of the New Testament, δοκεῖ is usually expressed by ܡܬܚܙܐ ܠ ; e. g. Matt. xvii. 25 ; xviii. 12 ; xxi. 28 ; xxii.17: Luke x. 36.

To *suffer, permit*, are expressed either by ܦܩܕ *to command*, or ܥܒܕ *to cause* (without the copula following) ; e.g. Barh. 72, 12 ; or they are expressed in such a manner that the thing to be done is implied in the imperative itself ; Barh. 27, 2 ; 114, 14.

III. PASSIVES AND THEIR CONSTRUCTION.

1. The active cause in passives is usually expressed by ܠ ; e.g. Matt. vi. 16. ܕܢܬܚܙܘܢ ܠܒܢܝܢܫܐ *that they may be seen by men ;* Luke viii. 29. ܚܛܝܦ ܗܘܐ ܠܗ *he was caught by*

him; Assem. 1. 39,14, and 16. ܐܶܫܬܡܰܥ ܠܶܗ ܩܳܠܳܐ *there was a voice heard by him;* Barh. 152, 11.

Rem.—Yet we also frequently find ܡܶܢ, Matt. iii. 14. ܕܡܶܢܳܟ ܐܶܬܥܰܡܰܕ *that I should be baptized of thee;* v. 13; xx. 23.

2. Passives whose actives govern a double accusative, sometimes retain one of them; e. g. Luke i. 41. ܐܶܬܡܠܺܝܰܬ ܪܽܘܚܳܐ ܕܩܽܘܕܫܳܐ *she was filled with the Holy Ghost;* ii. 40; Barh. 32, 14. ܓܰܒܪܳܐ ܕܠܒܺܝܫ ܗ̱ܘܳܐ ܒܽܘܨܳܐ *a man who was clad in Byssus;* 90, 14; 108, 6; 223, 15; Assem. I. 86, A. 27, 28.

3. When passives, especially in verbs relating to the mind, have an active signification, they are joined with the accusative; e.g. I Thess. i. 2. ܡܶܬܕܟܪܺܝܢܰܢ ܠܟܽܘܢ ܒܨܠܰܘܳܬܰܢ *we remember you in our prayers;* ܐܶܬܚܰܫܰܒ *to think,* Rom. ii. 3; xv. 5; ܐܶܫܬܘܕܰܥ *to recognize,* Acts xix. 15; ܐܶܫܬܡܰܥ *to obey,* Eph. vi. 1; Col. iii. 22; ܐܶܬܪܰܓܰܪܓ *to wish,* I Tim. vi. 10.

Rem.—Here also belong such passives as ܐܶܬܓܰܪܰܪ *to chew the cud,* Lev. xi. 3,5; and hence also may be explained why participles passive of the *Pe.* (§ 64. 5) take the accusative of the object.

4. Passives have also frequently a reflective signification (§ 21, 2; § 22. 2; § 24.2; § 58. A. a); e. g. John viii. 6. ܝܶܫܽܘܥ ܠܬܰܚܬ ܐܶܬܓܗܶܢ *Jesus bowed himself down;* verse 8; Mark i. 7; I Tim. v. 14. ܐܺܝܠܶܝܢ ܕܛܠܺܝܳܢ ܢܶܬܢܰܣܒܳܢ *those who are young shall marry;* iv. 13; ܐܶܬܚܰܝܰܠ *to wax strong,* Acts xix. 16; xxiii. 11; ܐܶܬܛܰܫܺܝ *to hide,* John viii. 59; ܐܶܬܗܦܶܟ *to turn around,* Matt. ix. 22., etc.

Rem.—Many neuters take a passive signification; e. g. ܛܥܳܐ to

err, Luke xxi. 8. ܠܐ ܬܛܥܘܢ *μὴ πλανηθῆτε* ; ܝܩܕ *to burn*, Matt.xiii.40. ܡܬܝܩܕܝܢ ܒܢܘܪܐ *καὶ πυρὶ καίεται* ; ܢܦܠ *to fall*, iii.10. ܢܦܠ ܒܢܘܪܐ *εἰς πῦρ βάλλεται* ; ܢܦܩ *to go out*, viii. 12. ܢܦܩܘܢ *ἐκβληθήσονται* etc.

Upon the use of verbs for adverbs, see § 82. 1.

Appendix to § 67.

MODE OF EXPRESSING GREEK COMPOSITES.

To the subject of the construction of verbs with cases and prepositions, belongs also the manner of rendering Greek Composites, which in the Syriac translation of the New Testament, are expressed as follows :

1. By simple verbs, in the signification of which ; *a*) the idea of the Greek preposition is included ; e. g. Matt. xx. 18. ܣܠܩܝܢ ܚܢܢ *ἀναβαίνομεν* ; viii. 1. ܟܕ ܢܚܬ *καταβάντι* ; iii. 2. ܬܘܒܘ *μετανοεῖτε* ; xvi. 5. ܛܥܘ *ἐπελάθοντο* ; or by verbs which ; *b*) without respect to the Greek preposition, answer to the simple Greek verb ; e. g. Matt. xi. 5. ܚܙܝܢ *ἀναβλέπουσι* ; Acts xxiii. 33. ܝܗܒܘ *ἀναδόντες* ; Rom. 14. 9. ܚܝܐ *ἀνέζησεν* ; Luke xv. 24, 32 ; x.31,32. ܥܒܪ *ἀντιπαρῆλθεν* ; Acts xxvi. 5. ܝܕܥܝܢ *προγινώσκοντες* ; Rom. xv. 4. ܐܬܟܬܒ *προεγράφη*.

2. By verbs ; *a*) with a preposition answering to the Greek ; e.g. ܠܘܩܒܠ = *ἀντὶ* ; Luke xiii.17. ܕܩܝܡܝܢ ܗܘܘ ܠܘܩܒܠܗ *οἱ ἀντικείμενοι αὐτῷ* ; Acts vi.10 ; Rom.xiii.2. ܥܠ = *ἐπί* and *κατά* ; Luke x. 34. ܐܬܒܛܠ ܠܗ ܒܛܝܠܘܬܗ *καὶ ἐπεμελήθη αὐτοῦ* ; Matt. xxvi.62. ܡܣܗܕܝܢ ܥܠܝܟ *καταμαρτυροῦσίν σου* ; ܥܡ = *σὺν* ; Rom.

vi.8. ܢܚܐ ܥܡܗ συζήσομεν αὐτῷ, Heb. iv. 15; II Tim. i. 8. ܩܕܡ — πρό; Acts vii. 40. ܕܢܐܙܠܘܢ ܩܕܡܝܢ οἳ προπορεύσονται ἡμῶν; Matt. ii. 9; or *b*) by an adverb of similar signification; e. g. ܡܢ ܕܪܝܫ = ἀνά, I Peter i.3; ܐܘܠܕܢ ܡܢ ܕܪܝܫ ἀναγεννήσας ἡμᾶς, Heb. vi. 6. ܡܢ ܩܕܝܡ = πρό, II Cor. xiii. 2; ܡܢ ܩܕܝܡ ܐܡܪܬ προείρηκα, Rom. i. 2; Col. i. 5.

3. By another verb representing the preposition, which usually stands first, without any connective particle, in the same tense, number, and gender with the finite verb; e. g. ܩܕܡ (*to come before*) — πρό, Mark xiii. 23. ܩܕܡܬ ܐܡܪܬ προείρηκα, Acts vii. 52; Rom. iii. 9; xi. 35. This verb sometimes follows; e. g. John xx. 4. ܪܗܛ ܩܕܡܗ προέδραμεν.

4. If the composite is formed from a noun or adjective and a verb, it is usually resolved into its components; e. g. Mark iv. 20. ܡܝܬܝܢ ܦܐܪܐ καρποφοροῦσιν; iii. 4. ܠܡܥܒܕ ܛܒܬܐ ܐܘ ܕܒܝܫܬܐ ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Matt. xix. 18. ܠܐ ܬܣܗܕ ܣܗܕܘܬܐ ܕܓܠܐ οὐ ψευδομαρτυρήσεις.

Rem.—It seems to be merely pleonastic, where in John iv. 4. διέρχεσθαι is translated by ܕܢܐܬܐ ܢܥܒܪ.

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§ 68. *The Substantive Verb, and some other Peculiarities chiefly relating to the Construction of the Verb.*

A. Use of ܗܘܐ, ܐܝܬ and ܠܝܬ (§ 38).

Instead of ܗܘܐ *to be* (with which, according to § 65. B. and D, the imperfect and pluperfect are formed), the Syriac

also uses ܐܝܬ, and in negative phrases ܠܝܬ with suffixes, and with them also in connection with the former (ܗܘܐ), forms the imperfect; e.g. John ix.24. ܐܝܬܘܗܝ ܗܘܐ *he was;* verse 14. ܐܝܬܝܗܘܢ ܗܘܘ *they were,* etc.

Rem. — ܗܘܐ sometimes stands pleonastically with the preterit, without giving it the signification of the pluperfect; e.g. Mark i.45. ܫܪܝ ܗܘܐ *he began;* Luke i. 8; John iii. 25. It is sometimes omitted as present or imperfect, according to § 54. 2; or when it would be a mere copula between the subject and object; e. g. Matt. xxvii. 29 (§ 65. III. Rem.); Luke i.27. It seems to mark emphasis after ܠܐ (in the Philoxenian version ܠܘ *nowise*); e.g. John vi. 32. ܠܐ ܗܘܐ ܡܘܫܐ ܝܗܒ ܠܟܘܢ *Moses has not given you;* verses 38, 58; xiii. 11, 18; Heb. ii.5,16; or in interrogations with ܠܐ = *nonne*); e. g. Matt. xiii. 55. ܠܐ ܗܘܐ ܗܢܐ *is this not?* xx. 13; Mark vi. 3; Luke xi. 40; xvii. 17. Concerning ܗܘܐ, ܐܝܬ and ܠܝܬ with ܠ = *to have—not to have,* compare § 67. II. 2. Rem.

B. Indirect Discourse.

The indirect discourse is usually expressed directly, commencing with ܕ (= כִּי — ὅτι), e. g. John iv. 17. ܫܦܝܪ ܐܡܪܬܝ ܕܠܝܬ ܠܝ ܒܥܠܐ *thou hast rightly said, I have no husband;* verse 53; ii. 17; vi. 31; Barh. 51, 11. ܐܝܟ ܕܐܡܪ ܕܫܡܥܬ *as he said; I (he) have heard;* 135,10; 69,7. ܗܘ ܝܡܐ ܕܡܠܟܐ ܠܚܢܦܐ ܠܐ ܗܘܐ ܐܢܐ *he swore, he would (I will) be no King of the heathen;* 223, 11, 12.

Rem.—Sometimes ܕ is wanting at the beginning of the direct discourse (especially before ܐܘ); e.g. Barh. 131, 11, 12; 374, 13; 448, 8; more frequently ܐܡܪ; e. g. Barh. 106,3; 183,9; 219,5;

243, 10; 486, 5; 543, 19; 596, 11. Compare Assem. I. 479, A. 24, with 480, 1. The indirect discourse also occurs; e. g. Barh. 79, 19. ܐܡܪܘ ܠܗ ܕܠܐ ܡܣܦܩܐ ܠܗܘܢ ܡܕܐܬܐ *they said to him, the tribute is not sufficient for thee;* 94, 1—3; 97, 1. Sometimes the direct discourse passes over into the indirect; e. g. 276, 8—10 and vice versa; 166, 19, 20; 513, 5, 6.

C. Ellipsis—Zeugma—Paronomasia, and Puns.

1. When a verb has previously been used in the protasis, it is usually omitted in the apodosis, where it would properly be repeated; e. g. Matt.i.22. ܗܕܐ ܕܝܢ ܟܠܗ ܕܗܘܬ ܕܢܬܡܠܐ *but what has happened (has happened) that it might be fulfilled;* xxi. 4; John xx. 31; Rom. v. 20; I Cor. ix. 25. ܗܢܘܢ ܕܪܗܛܝܢ ܕܢܣܒܘܢ *those who run (run) that they may obtain;* II Cor. v. 13; Heb. vii. 19; viii. 3; I Peter iv. 11; I John iii. 6. Sometimes the verb is to be supplied from the context; Matt. 27,25. ܕܡܗ ܥܠܝܢ *his blood (come) upon us;* Acts xxiv.6. ܐܝܟ ܕܢܡܘܣܢ *as it (is written) in our law.*

Rem.—The ellipsis must be considered as a peculiarity of the Syriac language, where the Philoxenian translation, omitting the ܕ in the apodosis, adheres strictly to the Greek words; e. g. Matt i. 22. ܗܕܐ ܕܝܢ ܟܠܗ ܗܘܬ τοῦτο δὲ ὅλον γέγονεν; John xx. 31. Concerning the omission of ܐܡܪ see B. Rem. above; and concerning the elliptical use of ܗܘܐ see A. Rem.

2. Sometimes a verb, by its signification, can belong to only one of two connected nouns (*Zeugma*), so that to the other noun another verb must be mentally supplied;

e. g. Job iv. 10. ܢܗܡܬܐ ܕܐܪܝܐ — ܘܫܢ̈ܐ ܐܬܬܒܪ̈ܝ *the roaring of the lion* (*is stilled*) *and the teeth are broken ;* x. 12.

3. Paronomasia and puns occur but rarely in Syriac. The former is a mere imitation of the Hebrew original in Ps. xl. 3. ܢܚܙܘܢ ܣܓܝ̈ܐܐ ܘܢܕܚܠܘܢ (יִרְאוּ רַבִּים וְיִירָאוּ) *that many see it and rejoice.* Puns occur mostly in names where the language does not require any such alteration to be assumed; e.g. Gen. xlix. 8. ܝܗܘܕܐ ܠܟ ܢܘܕܘܢ *Judah* (*thy brethren*) *shall praise thee.* verses 16, 19.

CHAPTER THIRD.

The Noun.

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§ 69. *Use of the Noun in General.*

1. Abstract nouns not unfrequently in Syriac take the place of adjectives and then they stand in the relation of genitive to the noun, with ܕ ; e. g. Matt. iii. 11. ܒܪܘܚܐ ܕܩܘܕܫܐ *with the Holy Ghost ;* John xv. 1. ܓܦܬܐ ܕܫܪܪܐ *the true vine ;* I Cor. xv. 44. Especially does this union, as in Hebrew, occur with adjectives which denote the material or substance of which a thing is composed ; e. g. John ii. 6. ܐܓܢ̈ܐ ܕܟܐܦܐ *stone water-pots ;* Heb. ix. 4. ܩܣܛܐ ܕܕܗܒܐ

a golden box; II Cor. x. 4; II Tim. ii. 20; Barh. 11, 7, 8; 20, 10; 88, 2; 172, 8; 228, 7. ܥܡܘܕܐ ܕܢܘܪܐ *a fiery pillar.*

Rem.—Adjectives of material, however, do occur; e.g. Barh. 59,4. ܐܣܦܝܪܐ ܢܚܫܬܢܝܬܐ *a brazen celestial sphere;* and in the same construction adjectives of quality with ܕ prefixed, used for substantives; e.g. Michael. Chr. 85. ܫܒܘܥܐ ܕܚܘܪܐ *week of the white (clothes).* Abstract nouns with ܕ in connection with a pronoun, supply the place of the predicate; e. g. Rom. vii. 14. ܐܢܐ ܕܝܢ ܕܒܣܪ ܐܢܐ *but I am carnal;* or with a preposition prefixed they supply the place of an adjective to which a noun is to be supplied; e. g. Heb. ii. 17. ܒܕܐܠܗܐ *in divine (things);* Luke viii. 49. ܐܢܫ ܡܢ ܕܒܝܬ *one of the household;* even with suffixes, ܕܫܐܕܘܗܝ δαιμονιζόμενος. Some abstract nouns, in the relation of genitive with ܕ following, precede as *nomen regens;* e. g. Barh. 170, 20. ܣܘܓܐܐ ܕܟܬܒܐ *many writings;* 172, 4; 178, 5; 195,16. ܒܫܪܟܐ ܕܚܣܢܐ *in the remaining fortresses;* 198,13. Here also belongs ܟܠ according to § 55. B. 2. Rem.

2. Especially are adjectives or concrete substantives denoting *possession, custom, similarity,* etc., expressed by way of circumlocution, by means of the nouns ܒܪ *son;* ܒܪܬ *daughter;* ܒܥܠ and ܡܪܐ *lord, master;* ܪܒ and ܪܝܫ *prince, ruler;* and ܒܝܬ *house.* In respect to the use of these nouns it is to be observed;

a) ܒܪ designates; *α) Gentile names, inhabitants,* etc. e. g. Tit. i. 12. ܒܢܝ ܩܪܛܐ *Cretans;* Barh. 167,1; Acts xxi. 12; ܒܢܝ ܐܬܪܐ οἱ ἐντόπιοι; Barh. 80, 17. ܒܢܝ ܡܕܝܢܬܐ *citizens;* 91, 2; *β)* the idea of *race, species, kindred;* e.g. Rom. xi.14. ܒܪ ܒܣܪܐ *a kinsman;* Deut. xxiii.2; I Cor. vii.22. ܒܪ ܚܐܪܐ

a freeman; John xviii. 35. ܒܢ̈ܝ ܥܡ̈ܡܐ *heathen;* Michael. Chr. 5. ܒܪ ܗܪܣܝܣ *a heretic;* Assem. II.248. ܒܪ ܦܠܛܝܢ *a courtier;* Rev. ii. 14, 20. (Here also belongs ܒܪܢܫܐ); *γ) participation, likeness,* (= σὺν ὅμος); e. g. Eph. iii. 6. ܒܢ̈ܝ ܝܪ̈ܬܘܬܐ συγκληρόνομοι; I Thess. ii. 14; Acts xviii. 3; xix. 24. ܒܪ ܐܘܡܢܘܬܐ ὁμότεχνος; Dan. i. 10. ܒܪ ܫܢܐ *contemporaries;* Phil. iv. 3; Gal. i. 14; *δ) locality, situation,* and other circumstances; e.g. Isa. xxvi. 1. ܒܪ ܫܘܪܐ *a moat;* Psalms cxxxii. 2. ܒܪ ܨܘܪܐ *a neck chain.* And finally; ε) the adverbial phrase ܒܪ ܫܥܬܗ *forthwith, immediately;* Matt. xiii. 5, 20; John v. 9; xiii. 30; Acts x. 33; xxi. 32.

b) ܒܪܬ plur. ܒܢܬ forms; *α*) rarely *abstracts;* e.g. ܒܪܬ ܓܙܪܐ *circumcision;* more frequently *concretes* in the feminine; e. g. I Macc. xi. 7. ܒܪܬ ܚܐܪܐ *one born free;* or it denotes; *β*) the *product* of anything; e. g. ܒܪܬ ܥܢܒܬܐ *grapes;* ܒܪܬ ܣܘܦܐ *gum on sea-weed;* and tropically ܒܪܬ ܩܠܐ *voice;* Rom. x. 16, 18; Gal. iv. 20; and in the plural, Acts xii. 22; *γ*) *implements, clothing,* ܒܪܬ ܟܢܦܬܐ *napkin;* ܒܪܬ ܥܙܩܐ *ring;* *δ*) *descendants, nations,* etc.; e. g. Luke xiii. 16. ܒܪܬ ܥܒܪ̈ܝܐ *the Hebrews;* Matt. xxi. 5. ܒܪܬ ܨܗܝܘܢ *Jerusalem,* or its *inhabitants.*

c) ܒܥܠ denotes; *α*) mostly *concretes;* e. g. Rom. xi. 34. ܒܥܠ ܡܠܟܐ *counselor;* Matt. v. 25; xiii. 28, 39; II Chron. xiv. 5. ܒܥܠ ܫܒܒܘܬܐ *neighbor;* *β*) sometimes nations; e. g. ܒܥܠ ܟܘܫܝܐ *an Ethiopian.* In like manner;

d) ܡܪܐ Luke vii. 41. ܡܪܐ ܚܘܒܐ *debtor;* Ephr. II. 360, C;

e) ܪܒ forms; *α*) principally *concretes* of masculine offices

e. g. II Sam. xviii. 1. ܪܒ ܐܠܦܐ *a chiliarch;* Luke xvi. 1. ܪܒ ܒܝܬܐ οἰκονόμος; Heb. iv. 14. ܪܒ ܟܘܡܪܐ ἀρχιερεύς; I Pet. v. 4; Luke xix. 2; β) *abstracts;* e. g. Luke xvi. 2. ܪܒܘܬ ܒܝܬܘܬܐ οἰκονομία. In like manner;

f) ܪܝܫ; α) *concretes* of masculine offices; e. g. Luke viii. 41. ܪܝܫ ܟܢܘܫܬܐ ἀρχισυνάγωγος; John ii. 8, 9; Acts ii. 29; I Thess. iv. 16; β) more rarely *abstracts;* e. g. Matt. xxiii. 6. ܪܝܫ ܡܣܡܟܐ πρωτοκαθεδρία. Sometimes it denotes; γ) the *extremity* of a thing; e. g. ܪܝܫ ܐܣܛܘܡܟܐ *orifice of the stomach;* ܪܝܫ ܦܘܡܐ *aperture of the mouth.* Finally;

g) ܒܝܬ denotes; α) the *place* or *receptacle,* in which a thing is found or kept; e. g. Acts. xii. 17. ܒܝܬ ܐܣܝܪܐ *prison;* Matt. xiv. 2. ܒܝܬ ܩܒܘܪܐ *grave;* Acts xvii. 19. ܒܝܬ ܕܝܢܐ *judgment hall;* Luke xix. 29. ܒܝܬ ܙܝܬܐ *olive garden;* Heb. ix. 4. ܒܝܬ ܒܣܡܐ *censer* (literally, *house of incense*); II Tim. iv. 13; β) *countries, cities,* etc.; e.g. Assem. I. 169,B.7. ܒܝܬ ܪܗܘܡܝܐ *the Roman dominions;* Michael. Chr. 10. ܒܝܬ ܦܪܣܝܐ *Persia.*

Rem.—Here, however, do not belong ܒܝܬ ܢܗܪܝܢ *Mesopotamia,* and ܒܝܬ ܥܝܢܐ *forehead,* where ܒܝܬ signifies *between.* More rarely we find similar compositions with ܐܒ *father,* and ܐܡ *mother.* Of the latter only occur ܐܡܐ ܕܪܝܫܐ *the crown of the head,* and ܐܡܐ ܕܡܝܐ *hydraulics.* The Syriac also, though more rarely than the Hebrew, uses the names of countries and cities for nations and inhabitants; e. g. Barh. 150, 12. ܐܦܪܝܩܝ *Africans;* 248, 6. ܬܓܪܝܬ *Tagritians.*

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§ 70. *Gender of Nouns.*

1. Nouns which in the plural take the termination of

another gender (§ 44. Rem. 2 and 3), retain the gender of the singular, and in this case respect is rarely had to the termination. Here belong; *a*) *masculines* with a feminine termination in the plural; e. g. Matt. xii. 43. ܐܬܪ̈ܘܬܐ ܕܡܝܐ ܠܝܬ ܒܗܘܢ *place in which there is no water;* I Cor. x. 9. ܘܐܘܒܕܘ ܐܢܘܢ ܚܘ̈ܘܬܐ *the serpents destroyed them;* ܚܝܠ̈ܘܬܐ (from ܚܝܠܐ) Luke ii. 13; ܝܘ̈ܡܬܐ (from ܝܘܡܐ) Matt. xxviii. 20; ܠܒ̈ܘܬܐ (from ܠܒܐ) Luke xxi. 34; ܢܗܪ̈ܘܬܐ (from ܢܗܪܐ) Matt. vii. 25, 26., etc.; *b*) *feminines* with a masculine termination; e. g. John xi. 35. ܐܬܝ̈ ܗܘܝ̈ ܕܡ̈ܥܘܗܝ ܕܝܫܘܥ *tears came into the eyes of Jesus;* ܚܛ̈ܐ (from ܚܛܬܐ) Matt. xiii. 30; ܡ̈ܠܐ (from ܡܠܬܐ) xxiv. 35; ܡܢ̈ܐ (from ܡܢܬܐ) x. 30; ܫܢ̈ܝܢ (from ܫܢܬܐ) Acts xxiv. 17; ܫܥ̈ܝܢ (from ܫܥܬܐ) xix. 34., etc.

2. When the abstract stands for the concrete, or when the noun takes another than its proper signification, the gender in both cases, is regulated by the sense. Concerning the former of these cases, compare § 80. B; to the latter belongs ܡܠܬܐ λόγος = *Christ;* e. g. John i. 1—4. ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ *it was the word;* verse 14; or ܚܝܘܬ ܫܢܐ (literally, *beast of tooth*) = ἀντίχριστος, Rev. xiii. 1; xvi. 2,13; xvii. 7, 8. ܪܒܘ *a myriad* (*of men*); Acts xxi. 20; Barh. 55, 9, 10; 334, 6; 395, 19. ܢܦܫܐ, in the plural, = *inhabitants;* Barh. 159, 10; 236, 8; 548, 20., etc.

3. In Syriac the neuter of nouns, as of verbs, is designated by the feminine (§ 66. 2); e. g. Rom. vii. 18. ܛܒܬܐ ἀγαθὸν, ܒܝܫܬܐ κακὸν; in the plural, Assem. I. 218.

B. 11. ܐܣܠܝܘ ܠܥܬܝܩܬܐ ܘܚܕܬܐ *they despised the old and the new.*

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§ 71. *Number.*

1. Some nouns, particularly those which denote cohesive materials (liquids, metals and the like), form a plural only when they may be conceived of as consisting of several parts; e.g. ܣܥܪܬܐ *barley*, plur. ܣܥܪܐ *barley-corns ;* in like manner ܚܛܐ from ܚܛܬܐ *wheat* ; Matt. iii. 12 ; John vi. 13 ; I Cor. xv. 37 ; and ܩܝܣܐ *timber ;* I Cor. iii. 12.

2. Some nouns singular have a plural signification (*collectives* § 44. Rem. 7), and then they take *Ribui* § 6. 2. As such they are joined either with the plural ; e. g. John iv. 30. ܘܢܦܩܘ ܐܢܫܐ *there came out people ;* or with the singular ; e. g. John x. 3. ܥܢܐ ܫܡܥܐ ܩܠܗ *the sheep hear his voice ;* verses 4—8.

Rem.—1. As collective plural forms, the following sometimes occur, ܩܡܨܐ *locust ;* Michael. Chr. 63, 11 ; 79, 6. ܡܢܘܬܐ (properly *part*) *remainder, members ;* 102, 5, 8.

Rem.—2. As *pluralis excellentiæ*, the Syriac has, merely by imitation of the Hebrew ܐܕܢܝ or ܐܕܘܢܝ = אֲדֹנָי , Michael. Chr. 30. ܒܐܕܘܢܝ ܝܡܐ ܐܢܐ *I swore by the Lord.*

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§ 72. *Apposition and Duplication of Nouns.*

1. A noun in apposition, usually includes a more accurate definition or explanation of the previous noun, as for

example in the names of cities, ܩܪܝܬܐ, ܪܒܬܐ, ܡܕܝܢܬܐ, Assem. I. 349, 3. ܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ ܪܒܬܐ *Antioch, a great city.* The noun in apposition takes the number and case of its subject; e. g. Matt x. 3. ܡܬܝ ܡܟܣܐ *Matthew the Publican;* Barh. 32, 7. ܨܠܡܐ ܕܒܠ ܐܠܗܐ ܕܒܒܠܝܐ *the image of Baal (of a) god of the Babylonians;* 11, 8; 12, 2. ܡܢ ܡܠܟܝܙܕܩ ܟܢܥܢܝܐ *from Melchisedeck (from the) Canaanite.*

Rem.—Sometimes the noun in apposition stands before the principal noun; e. g. Barh. 39, 11. ܢܣܒ ܐܢܬܬܐ ܠܪܘܟܣܢܐ *he took for wife Roxane;* so too with nouns of *weight, measure, and time,* in the genitive; e. g. Rev. vi. 6. ܬܠܬܐ ܩܒܘܣܝܢ ܕܣܥܪܐ *three measures (of) barley.*

2. The duplication of the noun denotes; *a*) a *great number* or *quantity;* e. g. Ephr. III. 154. ܐܝܬ ܗܘ ܒܝܡܐ ܢܘܢܝܢ ܢܘܢܝܢ *there are many fish in the sea;* *b*) the distributive sense expressed in English by *each, by;* e. g. Matt. xx. 9, 10. ܕܝܢܪ ܕܝܢܪ *a penny each;* Barh. 85, 6. ܟܢܫܝܢ ܟܢܫܝܢ *by heaps;* 424, 10; 165, 19. Especially in respect to numbers; e. g. Mark vi. 7. ܬܪܝܢ ܬܪܝܢ *two each;* verse 40. ܡܐܐ ܡܐܐ *a hundred each;* II Cor. xi. 24; *c*) it forms a circumlocution for *all, every* (§ 58. B. 2); e. g. Matt. xxiv. 7. ܒܕܘܟܐ ܕܘܟܐ κατὰ τόπους; Tit. i. 5. ܒܡܕܝܢܐ ܡܕܝܢܐ κατὰ πόλιν; *d*) a *diversity, variety;* e. g. Mark ii. 17 ܟܘܪܗܢ ܟܘܪܗܢ *various diseases;* John v. 4; Acts x. 46. ܒܠܫܢ ܠܫܢ *with different tongues;* xxi. 34; xxv. 19; Assem. I. 13, A. 6. v. E. ܡܐܡܪܐ ܕܡܠܐ ܡܙܓ ܡܙܓ *discourses having various contents;* 191, A. 7. v. E; 280.

B. 13. v. E; *e*) a *strengthening* of the sense (§ 77. B. b); e.g. John vi. 7. ܩܠܝܠ ܩܠܝܠ *very little*; II Thess. iii.6.

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§ 73. *The Emphatic State.*

1. The Emphatic State expresses the noun with the article with less definiteness, from the fact, that in many nouns this form also denotes the absolute state (§ 45. 1), which is no longer in use; e. g. Matt. x. 9. Sometimes also it supplies the place of the indefinite article; e. g. John iv. 7. ܐܬܬ ܐܢܬܬܐ ܡܢ ܫܡܪܝܢ *there came a woman of Samaria;* ix. 1; Acts vii. 37; xi. 24; even with ܚܕ *masc.* ܚܕܐ *fem.* appended; e. g. Luke xix. 12. ܓܒܪܐ ܚܕ *a man.*

Rem.—From this should perhaps be distinguished the cases in which ܚܕ is used numerically; e. g. Eph. iv. 6.

2. Hence to avoid any ambiguity ܗܘ is also sometimes joined with the emphatic state in order to designate it as such. It stands either before the noun; e. g. Matt. ix. 33. ܡܠܠ ܗܘ ܚܪܫܐ *the dumb spake;* John xviii. 16; or follows it; e. g. John v. 9. ܐܬܚܠܡ ܓܒܪܐ ܗܘ *the man became whole.*

Rem.—In the first case the absolute state usually occurs, when ܕ follows ܗܘ; e. g. Luke xxii. 27. ܗܘ ܕܡܫܡܫ *the servant.*

3. Hence also the emphatic state with ܕ following is used in the relation of genitive; e. g. Rev. xviii. 2.

ܡܥܡܪܐ ܕܫܐܕܐ ܘܡܛܪܬܐ ܕܟܠ ܪܘܚܐ ܛܢܦܬܐ *a habitation of devils and a hold of all unclean spirits.*

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§ 74. *The Construct State and the Genitive.*

1. In the Syriac also the *Construct state* serves to denote the relation of genitive, more frequently, however, in the plural of the masculine and the singular of the feminine, where it can at once be recognized by its special form; e.g. Matt. xi. 12. ܡܢ ܝܘܡܝ ܝܘܚܢܢ *since the days of John;* xiii. 48. ܣܦܘܬ ܝܡܐ *the shores of the sea;* Acts xxiv. 16; Assem. I. 2, B. 1. ܗܝ ܫܢܬ ܬܠܬܝܢ ܘܚܕܐ *that is the thirty-first year;* 37, 3, 4. ܒܡܨܥܬ ܩܠܝܪܘܣ *in the midst of the clerus;* 40, 4. ܒܨܝܪܘܬ ܗܝܡܢܘܬܗܘܢ *their deficient faith,* literally, *the deficiency of their faith.*

Rem. — Yet the masculine singular of the noun occurs also before the genitive in the construct state; e. g. Matt. x. 41. ܒܫܡ ܢܒܝܐ *in the name of the Prophet;* xiii. 2. ܥܠ ܣܦܪ ܝܡܐ *on the shore of the sea;* verse 50. In addition to the nouns which supply the place of adjectives (§ 69. 2) it also occurs in ܓܘ *midst,* and ܐܝܕ *hand,* etc.; e. g. Matt. xiii. 1; Gal. iii. 19; Barh. 255. 11. ܒܓܘ ܦܠܛܝܢ *in the interior of the palace.* Here belongs moreover the use of the construct state in adjectives and participles (§ 64. 1. B), followed by the noun with a preposition or particle belonging to both, by which is denoted either the genitive relation; e. g. Luke i. 28. ܒܪܝܟܬ ܒܢܫܐ *blessed of (among) women;* II Tim. iii. 3. ܡܫܬܥܒܕܝ ܠܪܓܬܐ *slaves of passion;* I Tim. i. 10. ܥܒܪܝ ܥܠ ܡܘܡܬܐ *violator of an oath;* or a more accurate

definition of the adjective or participle; e. g. Luke i. 7, 18. ܡܩܕܡܝ ܒܝܘܡܬܗܘܢ *far advanced in their years ;* Rev. xiv. 4. ܙܒܝܢܝ ܡܢ ܐܪܥܐ *redeemed from the earth* ; Acts. xxiii. 23.

2. Far more usual is ; *a*) the connection of the emphatic state as *nomen regens*, with a following ܕ before the genitive ; e. g. Matt. x. 5. ܠܐܘܪܚܐ ܕܥܡܡܐ *into the way of the Gentiles ;* verse 15. ܒܝܘܡܐ ܕܕܝܢܐ *at the day of Judgment ;* verse 42; xii. 42. ܡܠܟܬܐ ܕܬܝܡܢܐ *the queen of the south ;* xiii. 11, 45; xxiii. 35 ; xxiv. 3 ; John viii. 47. ܡܠܬܐ ܕܐܠܗܐ *the word of God ;* or *b*) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2) ; e. g. Matt. xii. 8. ܡܪܗ ܕܫܒܬܐ *Lord of the Sabbath ;* xi.2. ܥܒܕܘܗܝ ܕܡܫܝܚܐ *the work of the Messiah* ; xii. 40. ܒܠܒܗ ܕܐܪܥܐ *in the heart of the earth.*

Rem.—Rarely, and chiefly in foreign words, ܕ stands after the construct state before the genitive ; e. g. Matt. xiii. 22. ܛܘܥܝܝ ܕܥܘܬܪܐ *the deceitfulness of riches ;* John x. 23. ܐܣܛܘܐ ܕܫܠܝܡܘܢ *the porch of Solomon.* But it is commonly used when one or more words are interposed between the *nomen regens* and the genitive ; e.g. Barh. 421.13,20. ܐܬܪܐ ܗܘ ܕܐܘܪܫܠܡ *the region, that is of Jerusalem ;* or when several genitives follow each other ; e. g. Assem. I. 83, B. 21. ܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪܝܝܐ ܕܡܕܒܪܐ ܕܐܣܩܛܝܣ *the convent of the Mother of God, of the Syrians in the Scythian desert ;* Barh. 81, 2. The *nomen regens* is sometimes wanting, and the genitive is then to be distinguished by ܕ ; e. g. Rom. xiv. 8. ܕܡܪܢ ܚܢܢ *the Lords are we ;* Matt. xxii. 21. Sometimes ܕ is wanting when the noun forms an apposition with a preceding genitive ; e. g. Matt. xii. 39. ܐܬܗ ܕܝܘܢܢ ܢܒܝܐ *the sign of Jonah the prophet.* ܕ stands before proper nouns, especially the names

of countries and cities, when they thereby acquire a more de definite designation; e. g. Matt. ii. 1, 6. ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ *Bethlehem in Judea.* In some instances, especially in the superscriptions of some Psalms; e. g. Ps. iv, v, vi, ܠ (ܠ *auctoris*) supplies the place of ܕ; very rarely elsewhere; e. g. Barh. 17, 4. ܦܘܪܩܢܐ ܠܡܪܝܐ *the deliverance of the* (i.e. *by the*) *Lord;* Assem. I. 346, A. 25, 26. So too with ܡܢ, when origin or descent is indicated; e.g. Barh. 372, 16. ܢܣܒ ܚܡܫܝܢ ܡܕܝܢܬܐ ܡܢ ܦܪܢܓܝܐ *he took fifty cities of the Franks;* or when there is indicated a choice or selection from several; e.g. 271, 1. ܚܕ ܡܢ ܥܒܕܘܗܝ *one of his slaves;* 270, 18. ܣܓܝܐܐ ܡܢ ܛܘܪܟܝܐ *many of the Turks.*

3. The genitive is sometimes to be understood objectively; e.g. Mark xi. 22. ܗܝܡܢܘܬܐ ܕܐܠܗܐ *faith of* (i. e. *in*) *God;* John ii. 17. ܛܢܢܗ ܕܒܝܬܟ *the zeal of* (i. e. *for*) *thine house;* vii. 13; Hebr. xi. 26. ܚܣܕܗ ܕܡܫܝܚܐ *the reproach of Christ* (i.e. *that attached to him*).

Rem.—Other turns of expression imitating the Hebrew are Isa. xvii. 2. ܩܘܪܝܐ ܕܥܪܘܥܝܪ *cities of* (*about*) *Aroer;* Exod.xxii.11. ܡܘܡܬܗ ܕܡܪܝܐ *an oath of* (*by*) *the Lord;* Ez. xxxv. 5. ܥܘܠܐ ܕܡܦܘܠܬܗܘܢ *iniquity of* (*at*) *their downfall;* Isa.liv.9., etc. Not unfrequently is this genitive of the object connected with the preposition of the verb, from which the *nomen regens* is derived; e. g. Barh. 53, 18. ܗܝܡܢܘܬܐ ܕܡܪܢ *the faith in our Lord;* Assem. I. 347,20.

4. Sometimes, especially when geographical references are made, the genitive occurs (as in English) where apposition would be more strictly correct; e. g. Acts vii. 40. ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ *from the land of Egypt;* xx. 6; Rom. xi. 8; Barh. 114, 13. ܠܟܠܗ ܛܘܪܐ ܕܠܒܢܢ *the whole mountain of Lebanon.*

5. Standing after adjectives, the genitive is often used merely to define them more accurately; e.g. Luke xxiv. 25. ܐܘ ܚܣܝܪ̈ܝ ܪܥܝܢܐ ܘܝܩܝܪ̈ܝ ܠܒܐ *O fools and slow of heart;* Acts vii. 51. ܐܘ ܩܫ̈ܝ ܩܕܠܐ *O ye stiff necked;* Cant. ii. 5. ܟܪܝܗܬ ܕܚܘܒܬܐ *sick for love.*

Rem.—Sometimes a noun in the genitive takes the place of an adjective; e. g. John. xviii. 10. ܐܕܢܗ ܕܝܡܝܢܐ *his right ear;* xxi. 6 (§ 54. B. 2. Rem.); and *vice versa* the *nomen regens;* e. g. Luke iv. 25. ܣܓܝܐܢ ܐܪ̈ܡܠܬܐ πολλαὶ χῆραι; John ii. 12. In the first case the Philoxenian translation uses, instead of ܕ, the explanatory ܗܘ and ܗܢܘ, equivalent to *that is, namely;* e. g. ܐܕܢܗ; ܗܢܘ ܝܡܝܢܝܬܐ and ܕ is to be understood as a relative, when it follows prepositions with suffixes; e. g. Assem. I. 30, 17. ܥܡܗܘܢ ܕܐܦܝܣܩܘܦܐ *with (them) the bishops.* Compare § 55. B. 3.

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§ 75. *Designation and Use of the other Cases.*

1. The dative and accusative have ܠ for their common sign, which may be omitted before the accusative; e. g. Matt. xvii. 4. ܢܥܒܕ ܬܠܬ ܡܛܠܝܢ *let us make three tabernacles;* Barh. 60, 9. ܪܕܘܦܝܐ ܪܒܐ ܐܥܝܪ *he raised a great persecution.* No difficulty is thereby occasioned even when the two cases stand together; e. g. Acts xiii. 21. ܝܗܒ ܠܗܘܢ ܠܫܐܘܠ *he gave them Saul;* xx. 32.

Rem. With verbs having a double accusative (§ 67. I. 2) ܠ falls away in both cases. The same is also to be recognized in the preceding pleonastic suffix to the verb (§ 55. B. I). Usually

ܝܬ (= אֶת־) stands before the noun in the emphatic state; e. g. Barh. 14, 9; or before proper names, 11, 20. ܒܢܗ ܠܢܝܢܘܐ *he built Nineveh.* For this, in Gen. i. 1—3, the Peshito has ܝܬ = אֶת (compare Ephr. I. 116, D), which moreover occurs in Eccl. ii. 3; iii. 17; iv. 1; viii. 9, 17; Cant. iii. 5; viii. 4.

2. The accusative is also used adverbially, and then denotes; *a*) direction towards a place (§ 67. I. b); e. g. John vii. 14,35; viii.14; xviii.3; Barh.58, 18,19; *b*) in indicating time it denotes; *α*) the question, *How long?* e.g. Barh.7,5, 6. ܗܘܐ ܡܛܪܐ ܐܪܒܥܝܢ ܝܘܡܝܢ *the rain continued forty days;* 3, 15, 16. ܐܬܐܒܠܘ ܥܠܘܗܝ ܡܐܐ ܫܢܝܢ *they mourned for him a hundred years;* 24, 7, 8; 85, 19, 20; 195, 6, 7; Assem. I. 18, A.1; *β*) *When?* Luke i. 59. ܗܘܐ ܠܝܘܡܐ ܕܬܡܢܝܐ *it came to pass on the eighth day;* Ps. i. 2. ܐܝܡܡܐ ܘܠܠܝܐ *by day and night;* *c*) in reference to measure and weight; *How long? How high?* etc.; e. g. Barh. 38, 19. ܐܘܪܟܗ ܗܘܐ ܬܠܬ ܐܡܝܢ *it was three cubits long;* 20, 6; 179, 13. ܬܠܓܐ ܩܡ — ܐܪܒܥ ܨܒܥܢ *the snow lay four fingers deep;* *d*) *concerning, in relation to, as to;* e. g. Barh. 37,16. ܫܦܝܪ ܕܡܘܬܐ ܗܘܐ *he was beautiful as to form;* 17. ܙܥܘܪ ܥܝܢܐ ܘܦܘܡܐ *he had small eyes and a small mouth;* 38, 4; Assem. I. 74, A. 30; 77, A. 22; 86, A. 25.

REM.—In indicating time, *How old?* is commonly expressed by ܒܪ or ܒܪܬ with the addition of the years; e. g. John viii. 57. ܒܪ ܚܡܫܝܢ ܫܢܝܢ *fifty years old;* Barh. 3, 20.

3. Derivative nouns also take the accusative instead of the genitive of their verbs, viz.; *a*) participial forms; Heb.

xii. 2. ܡܫܰܡܠܝܳܢܳܐ ܠܗܰܝܡܳܢܽܘܬܰܢ *the finisher of our faith;* James iv.6; *b*) infinitive forms; e.g. Kirsch.Chr.136,1. ܡܰܟܒܫܳܢܽܘܬܳܐ ܠܩܽܘܣܛܰܢܛܺܝܢܳܘܦܳܘܠܺܝܣ *the conquest of Constantinople.*

4. The vocative is distinguishable in part by its connection; e.g. Matt. xxvi. 39, 42. ܐܳܒܝ ܐܶܢ ܡܫܟܚܳܐ *my Father if it be possible;* Rom. viii. 15; partly by ܐܘ, prefixed; e. g. Rom. ii. 1. ܐܘ ܒܰܪܢܳܫܳܐ *O man;* verse 3; I Tim. vi. 11; James v. 1.

Rem.—The Philoxenian translation imitates in Greek nouns the vocative termination belonging to that language; e. g. Luke i. 3, and Acts i. 1. ܐܘ ܬܶܐܘܦܺܝܠܶܐ ὦ Θεόφιλε; I Tim. vi.20.

5. Finally the ablative is distinguishable by the prepositions, ܒ, ܡܶܢ, ܥܰܠ, etc.. prefixed.

Rem.—Time, *When?* is frequently expressed in a similar manner; e. g. Gen. viii. 11. ܥܶܕܳܢ ܪܰܡܫܳܐ *at eventide;* Prov. vii. 9; Assem. I. 37, A. 11.

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§ 76. *The Case Absolute.*

By the case absolute is meant a noun, which, at the beginning of a sentence, by itself and without connection with what follows, forms a clause, and is usually to be explained by supplying, *as to*, *concerning*, and the like. Here belong especially;

1. the *Nominative absolute*, which; *a*) either forms the subject of the following clause; e. g. Gen. xxii. 24. ܘܦܶܠܰܓܫܬܶܗ — ܝܶܠܕܰܬ ܐܳܦ ܗܝ *and his concubine — she also bore;*

or *b*) is to be rendered by an oblique case, which a suffix to the noun in the clause following shows to be; *α*) a *genitive*; e.g. Ephr. I. 242, E. ܐܢܫܐ ܕܝܢ ܬܗܘܐ ܒܡܫܟܐ ܕܒܣܪܗ ܡܘܡܬܐ *if there be found on the skin of the body of a man a blemish;* I. 110, D; Matt. iii. 4; or the suffix to the preposition indicates it as; *β*) a *dative;* e. g. I Cor. vii. 7. ܠܟܠܢܫ ܡܘܗܒܬܐ ܝܗܝܒܐ ܠܗ ܡܢ ܐܠܗܐ *to each one is given a gift from God;* Acts xv. 21; *γ*) an *accusative;* e. g. Ephr.I. 223, F. ܡܘܫܐ — ܠܐ ܝܕܥܝܢ ܚܢܢ ܡܢܐ ܗܘܐ ܒܗ *we know not what has befallen Moses;* (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an *ablative* (with a following ܒ and ܡܢ); e.g. Heb. x. 1. ܢܡܘܣܐ ܛܠܢܝܬܐ ܐܝܬ ܗܘܬ ܒܗ ܕܛܒܬܐ ܕܥܬܝܕܢ *in the law is the shadow of the good things to come;* Ephr. I. 237, A. ܟܠ ܚܡܝܪ ܘܟܠ ܕܒܫܐ ܠܐ ܬܩܪܒܘܢ ܡܢܗ ܩܘܪܒܢܐ ܠܡܪܝܐ *of anything leavened and of honey, bring ye no gift to the Lord.*

2. The *accusative absolute;* e. g. Gen. xlvii. 21. ܘܥܡܡܐ ܥܒܪ ܐܢܘܢ ܡܢ ܩܪܝܐ ܠܩܪܝܐ *the people led he* (literally *led he it*) *from one city to the other.*

3. *Cases with prepositions;* e. g. Gen. ii. 17. ܡܢ ܐܝܠܢܐ ܕܝܕܥܬܐ ܕܛܒܬܐ ܘܕܒܝܫܬܐ ܠܐ ܬܐܟܘܠ ܡܢܗ *of the tree of the knowledge of good and evil* (*of it*) *shalt thou not eat.*

Rem.—Sometimes, instead of the suffix, the preceding noun absolute is repeated; e. g. Esth. vi. 7—9. — ܠܓܒܪܐ ܘܢܠܒܫܘܢܗ ܠܓܒܪܐ *as for the man — thus let him be clothed;* likewise with the pronoun; e. g. Jer. xxvii. 8.

§ 77. *Comparison of Adjectives.*

A. *The Comparative.*

The comparative is usually expressed by the simple adjective, with ܡܢ = *præ* following and before the object compared; e. g. John viii. 53. ܠܡܐ ܐܢܬ ܪܒ ܐܢܬ ܡܢ ܐܒܘܢ ܐܒܪܗܡ *art thou, then, greater than our father Abraham*; vii. 31; xiii. 16; xiv. 12; xix. 11; Assem. I. 378, 19. ܐܡܝ ܝܩܝܪܐ ܠܝ ܡܢ ܡܠܟܬܐ *my mother is dearer to me than the queen*; 372, 3. v. E; Barh. 82, 20. ܡܢ ܟܠܗܘܢ ܒܪ̈ܢܫܐ ܐܪܝܟܐ ܗܘܬ ܐܡܬܐ *she was a cubit taller than any man.*

Rem.—Besides ܡܢ, sometimes also ܛܒ *very*, or ܝܬܝܪ *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning; e. g. Acts xx. 35. ܛܘܒܘܗܝ ܠܐܝܢܐ ܕܝܗܒ ܝܬܝܪ ܡܢ ܐܝܢܐ ܕܢܣܒ *happier by far is he who gives than he who receives*; Heb. iii. 3; iv. 12. The simple adjective is used as a comparative in stating the age of two persons; e. g. Ez. xvi. 61. ܕܢܣܒܬ ܠܚܬ̈ܘܬܟܝ ܠܩܫܝܫܬܐ ܘܠܙܥܘܪܬܐ *since I have received thy sisters, the elder and the younger*; Barh. 27, 6, 7. Rarely after the Hebrew idiom, are we obliged to supply the comparative adjective from the context; e. g. Job xi. 17; more frequent is ܡܢ = *too*; e. g. Deut. xiv. 24. ܣܓܝܐ ܗܝ ܡܢܟ ܐܘܪܚܐ *the way is too great for thee*; or before an infinitive with ܕ = *than that*; e. g. Gen. iv. 13. ܪܒܐ — ܡܢ ܠܡܫܬܒܩܘ *greater than that it can be forgiven.* This construction with ܡܢ occurs also with verbs of quality; e. g. Lam. iv. 7. ܕܟܘ ܡܢ ܬܠܓܐ ܘܚܘܪܘ ܡܢ ܚܠܒܐ *they are purer than snow and whiter than milk.* The adverbial *more* or *less*, in respect to numbers, is expressed by ܝܬܝܪ ܡܢ and ܒܨܝܪ; Barh. 156, 2; Assem. I. 414, 3.

B The Superlative.

The Superlative is expressed ; *a*) by the *positive*, with the noun following in the genitive plural ; e.g. I Cor. xv.9. ܙܥܘܪܗܘܢ ܕܫܠܝ̈ܚܐ *the least of the Apostles ;* or with ܡܢ instead of the genitive; e. g. Matt.ii.6. ܙܥܘܪܐ ܒܡܠ̈ܟܐ ܕܝܗܘܕܐ *the least among the* (*princes*) *towns in Judah ;* or simply by the emphatic state ; e.g. Matt. v.19. ܙܥܘܪܐ *the least ;* Barh. 85, 7. ܪܗܘܡܝ ܡܕܝܢܬܐ ܪܒܬܐ ܕܐܝܛܠܝܐ *Rome, the greatest city of Italy ;* Assem. I. 323, A. 20; 335, A. 14. v. E; in the plural, ICor.vi.2. ܕܙܥܘܪ̈ܐ ἐλάχιστα ; II Pet.i.4. ܪ̈ܘܪܒܐ μέγιστα; or when a preference is given to one individual over a whole species, by ܡܢ ܟܠ and a following plural ; e. g. Ephr.I. 204, C. ܪܒܐ ܡܢ ܟܠ ܒܝ̈ܫܬܐ *the greatest of all evils ;* *b*) by doubling the adjective or noun, so that the latter stands in the relation of genitive in the plural ; e.g. Gen.ix.25. ܥܒܕܐ ܕܥܒ̈ܕܐ *the meanest slave ;* Exod.xxvi.33. ܩܘܕܫ ܩܘܕ̈ܫܐ *the holy of holies*, i. e. *the holiest place ;* Num. iii. 32 ; Barh. 530, 3, 4. ܡܠܟ ܡܠ̈ܟܐ *the king of kings*, i.e. *the mightiest king*; *c*) by ܛܒ and ܝܬܝܪ before the adjective ; e. g. Rev. xviii. 12. ܩܝܣܐ ܝܬܝܪ ܡܝܩܪܐ *the most precious wood ;* Barh. 87, 3.

Rem.—To denote the superlative, use is also made of the words ܪܝܫ and ܡܪܐ; e.g. Barh. 170, 13. ܪܝܫ ܐܣܘܬܐ *the most excellent physician ;* Assem. 1. 335, B. 4, 5. ܡܪܐ ܪ̈ܚܡܐ *the most merciful* ; more like the Hebrew, by ܐܠܗܐ ; e. g. Ps. xxxvi. 6. ܛܘ̈ܪܐ ܐܠܗܐ *the mountains of God*, i.e. *the greatest mountains.* In verbs, a strengthening is denoted by ܣܓܝ *much ;* e. g. Barh. 56, 11. ܐܬܕܠܚ ܣܓܝ *he was much disquieted ;* or, by ܪܒ *many* (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as ܕܚܟܝܡܘܬܗ, literally, *whose wisdom* (*is known*) *for the wisest.*

§ 78. *Construction of Numerals* (§ 50).

A. Cardinal Numbers.

The cardinals from three upwards, are connected with nouns in the following manner; *a*) the *object numbered* precedes the emphatic state plural; e.g. Luke i.56. ܝܪ̈ܚܐ ܬܠܬܐ *three months;* Barh. 133, 16. ܫܢ̈ܝܐ ܥܣܪܝܢ ܘܬܪܬܝܢ *twenty-two years;* 4, 5. ܫܢ̈ܝܐ ܡܐܬܝܢ ܘܚܡܫܐ *two hundred and five years;* or *b*) it follows in the absolute state; e. g. Matt. x. 29. ܬܪܝܢ ܨܦܪ̈ܝܢ *two Sparrows;* xiv. 20. ܬܪܥܣܪ ܩܘܦܝܢܝܢ *twelve baskets;* John v. 5; Acts xx. 3; Barh. 135, 10.

Rem.—Exceptions to this rule, however, occur, the object numbered standing after the number in the emphatic state; e. g. Barh. 160, 17. ܬܡܢܝܐ ܐܠܦܝܢ ܥܒ̈ܕܐ *eight thousand slaves;* 121, 8; 164, 4; or the cardinal, though rarely, stands as *nomen regens* in the construct state; e. g. Matt. iv. 25. ܥܣܪܬ ܡܕܝܢ̈ܬܐ *ten cities,* (literally, *the ten of the cities*). Some nouns, such as ܝܘܡܐ, ܫܢܬܐ also follow the numeral in the singular; e. g. Assem. I. 213, A. 21, 22. ܟܕ ܚܡܫܝܢ ܘܚܕ ܫܠܡܝܢ ܝܘܡܐ *when fifty-one days had passed;* Barh.10,16. Concerning the designation of age by ܒܪ and ܒܪܬ comp. § 75.2. Rem.; Assem.I. 31,21; 377, 1; Ephr.I.195,D; Barh. 50,13; 179,4; with the omission of ܫܢܝܢ; Barh. 5, 12. ܒܪ ܡܐܐ ܘܫܬܝܢ ܘܚܡܫ *one hundred and sixty-five years old.* For the combination of numerals without any numbered object, compare § 50; in respect to which it is to be noticed that, contrary to the Hebrew usage the smaller numbers follow the larger; e. g. Num. iv. 43; 1 Kings v. 11. Concerning suffixes to cardinal numbers, see § 46. 2. b. Rem.

B. Ordinal Numbers.

1. Ordinals are connected like adjectives with their nouns in the same number and case; e. g. Matt. xiv. 25. ܡܛܪܬܐ

ܒܡܛܪܬܐ ܪܒܝܥܝܬܐ ܕܠܠܝܐ *in the fourth watch of the night ;* Rev. iv. 7; vi. 9. ܠܚܬܡܐ ܚܡܝܫܝܐ *the fifth seal ;* verse 12 ; xvii. 11.

2. The cardinal numbers also supply the place of ordinals as follows ; *a*) the units, especially in designating time ; *a*) with the noun standing before the numeral in the emphatic state plural ; e. g. John xix. 14. ܐܝܟ ܫܥ̈ܐ ܫܬ *about the sixth hour ;* *β*) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. ܐܝܬܝܗ̇ ܗܘܬ ܫܬ ܫܥܝ̈ܢ *it was the sixth hour ;* verse 52 ; Acts iii. 1 ; x. 9, 30 ; but more especially ; *b*) in numbers above ten with the noun preceding in the construct state ; e.g. Luke iii. 1. ܒܫܢܬ ܚܡܫܥܣܪܐ *in the fifteenth year ;* Assem. I. 2, A. 1. 2, v.E. ܒܫܢܬ ܡܐܐ ܘܫܒܥܣܪܐ *in the one hundred and seventeenth year ;* p. 3, A. 17. B. 19; 388, 3 ; 389, 1, 3, 5; 407, 10 ; or with ܕ following in the emphatic state ; e.g. Barh. 4, 16. ܒܫܢܬܐ ܕܥܠܡܐ ܕܐܠܦܐ *in the year of the world one thousand ;* or *c*) the ܕ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. ܕܬܪܝܢ *the second;* ܕܬܠܬܐ *the third ;* verse 39 ; Luke xii. 38. ܕܬܪܝܢ ܐܘ ܕܬܠܬܐ *the second or the third ;* especially in designating the years of the reign of a sovereign ; e. g. Barh. 10, 14 ; 11, 1 ; 86, 11.

Rem.—Sometimes also, in accordance with Hebrew usage, the object numbered is repeated after the numeral in the absolute state plural ; e.g. Gen. vii.11. ܒܫܢܬ ܫܬ ܡܐܐ ܫܢܝ̈ܢ *in the six hundredth year;* and the years of the reign are given with ܕܡܠܟ with a suffix ; e. g. Barh. 19, 9. ܒܫܢܬ ܥܣܪ ܕܡܠܟܗ *in the tenth year of his reign ;* 60, 8. In giving the days of the month, either ܒ without ܝܘܡܐ is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. ܒܬܠܬܥܣܪ ܒܢܝܣܢ *on the 13th of Nisan(April);* 272,B.31 ; 399,19,20 ; 407,8,9 ; or, reversely, after the name of the month, before the numeral following it ; e. g. 397, 13. ܒܚܙܝܪܢ ܝܪܚܐ ܒܬܫܥܐ ܒܗ *on the 9th of June ;* or with ܒܝܘܡܐ

before the numeral and the name of the month which follows with ܒ repeated; e. g. 398, 7. ܒܝܘܡ ܥܣܪܝܢ ܘܫܒܥܐ ܒܟܢܘܢ ܩܕܡ *on the 27th of December;* 274, 30; or reversely, so that ܒܝܘܡ stands after the name of the month, before the numeral; e. g. 399, 14. ܒܐܒ ܐܦ ܒܝܘܡ ܬܪܝܢ ܘܥܣܪܝܢ ܒܗ *on the 22nd of August.* This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. ܚܕ ܒܫܒܐ *the first day of the week;* John xx. 19; Assem. I. 2, B. 12. v. E.

C. Other Relations of Numbers.

1. *Distributives* are formed; *a*) by doubling the cardinal numbers (§ 72. 2. b); e. g. Mark vi. 40; Barh. 19, 14; *b*) sometimes by circumlocution by means of ܟܠ; e. g. Barh. 41, 16. ܠܟܠ ܬܪܝܢ ܡܢ *two each;* 17.

2. *Numerical adverbs; a*) in answer to the question, *How many times?* (Multiplicatives); *α*) by ܡܢ and ܒ before a cardinal number following, which more clearly defines it; e.g. Gen. iv. 15. ܡܢ ܫܒܥܐ *seven-fold;* Luke viii. 8; without ܒ, Jer. xvii. 18. ܡܢ ܬܪܝܢ *twofold; β*) by the simple numeral with ܒ, Luke xix. 8. ܒܐܪܒܥܐ (i.e. ܐܪ̈ܒܥܐ) *fourfold; b*) in answer to the question *How often? α*) with the signification of a cardinal, by means of ܙܒܢ *time,* plural ܙܒ̈ܢܝܢ *times,* as in English; e. g. II Cor. xi. 24, 25. ܚܕܐ ܙܒܢ *once;* ܚܡܫ ܙܒ̈ܢܝܢ *five times;* Matt. xviii. 22; Luke xvii. 4; John xiii. 38; by ܙܒܢܬܐ plural ܙܒ̈ܢܬܐ, Asssem. 1. 484, 27, 30; sometimes by ܪܓܠ *time,* plural ܪ̈ܓܠܝܢ, Barh. 10, 19; more rarely by ܐܘܪܚܐ *way,* or merely by the feminine of the ordinal number, e. g. Gen. iv. 24; *β*) in an ordinal signification, in such a manner that either ܙܒܢܐ of the cardinal precedes with ܕ, and is repeated after it in the plural; e.g. ܙܒܢܐ ܕܬܠܬ

ܙܒ̈ܢܝܢ (also elliptically ܙܒܢܐ ܕܬܠܬܐ or ܙܒ̈ܢܝܢ ܕܬܠܬ) *for the third time*; or by adverbs of the ordinals in ܳܐܝܬ, e. g. Jude, verse 12. ܬܢܝܢܘܬ *for the second time.*

3. Fractions are represented; *a*) by special forms derived from the cardinal numbers; e. g. Rev. viii. 7. ܬܘܠܬܐ *one-third;* vi. 8. ܪܘܒܥܐ *one fourth;* Heb. vii.2; *b*) by circumlocution; e.g. Rev. xi.13. ܚܕ ܡܢ ܥܣܪܐ *one-tenth;* Ephr. I.204, D; Ez. v. 2. ܚܕܐ ܡܢ ܬܠܬ ܡܢܘܢ.

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§ 79. *Connection of the Noun with Adjectives.*

The adjective is related to the noun either as epithet or predicate.

I. As epithet it follows the noun in the same gender and number; e. g. Matt. xvii. 1. ܛܘܪܐ ܪܡܐ *an high mountain;* xvi. 4. ܫܪܒܬܐ ܒܝܫܬܐ ܘܓܝܪܬܐ *a wicked and adulterous generation;* xi. 8. ܢܚ̈ܬܐ ܪ̈ܟܝܟܐ *soft raiment;* John xi. 47. ܐܬ̈ܘܬܐ ܣܓܝ̈ܐܬܐ *many miracles.* The same is true in respect to pronouns and participles; e.g. Matt. xv. 8. ܥܡܐ ܗܢܐ *this people;* verse 12; xix. 1; Rev. iii. 8. ܬܪܥܐ ܦܬܝܚܐ *an open door.* Collectives in the singular are followed by the adjective in the plural; e. g. Assem. I. 78, A. 4. ܥܡܐ ܢܛܪ̈ܝ ܢܡܘܣܐ *the people who hold to the law;* so also with nouns in the plural having a singular signification; e. g. John vii. 38. ܡ̈ܝܐ ܚ̈ܝܐ *living water;* Heb. x. 24; or in the singular *ad sensura;* e. g. Num. iv. 5. ܐܦ̈ܝ ܬܪܥܐ ܕܡܬܦܪܣ *the vail which was spread out.*

Rem.—The pronoun frequently comes first; e. g. John xi. 47. ܗܢܐ ܓܒܪܐ *this man;* Matt. xviii. 1: xvii. 18. Adjectives are also used

emphatically, especially in titles; e.g. Assem. 1.25, A. 14. ܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ *the pious Ephraem;* 117, B. 23. ܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ *the holy John;* 286, A. 1. If an adjective is appended to the demonstrative pronoun for the sake of more particular designation, the pronoun usually stands between the noun and the adjective; e. g. Ephr. 1. 124, E. ܢܘܗܪܐ ܗܘ ܩܕܡܝܐ ܘܡܦܪܣܐ *this light first spread abroad;* 127, D; or before both, 132, F. ܗܘ ܡܠܦܢܐ ܪܒܐ *this great teacher.*—ܟܠܗ occurs (as a noun) exclusively before the noun; e.g. Matt. xv. 13. ܟܠܗ ܢܨܒܬܐ ܗܕܐ *this whole planting,* (with suffix, compare §55.B. 2.Rem.). A word, generally a particle, sometimes stands between the noun and the adjective; e. g. Acts xvii. 20. ܡ̈ܠܐ ܓܝܪ ܢܘܟܪ̈ܝܬܐ *strange words indeed.* But very rarely the adjective follows in a gender different from that required by the noun; e. g. Barh. 454, 18. ܕܝܪܐ ܩܕܝܫܐ (fem. ܩܕܝܫܬܐ) *the holy cloister.* Or with nouns of the common gender, the gender of several adjectives following one after the other, is interchanged; e. g. Michael. Chr. 61. 1, 2.

2. As predicate (with the substantive verb expressed or to be supplied) the adjective precedes the noun, which follows in the absolute state, or with a suffix; e. g. Mark xv. 23. ܚܡܪܐ ܕܡܙܝܓ ܒܗ ܡܘܪܐ *wine with which myrrh was mingled;* verse 26. ܟܬܝܒܐ ܗܘܬ ܥܠܬܐ *as reason was written;* Matt. xv. 28. ܪܒܐ ܗܝ ܗܝܡܢܘܬܟܝ *great is thy faith.* In like manner the pronoun; e. g. Mark xv. 26. ܗܢܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *that is the King of the Jews;* Luke ii. 12. ܗܕܐ ܠܟܘܢ ܐܬܐ *that shall be for you the sign.*

Rem.—Sometimes the adjective, as predicate, follows the noun, viz.: when several words follow which define more closely the signification of the adjective; e. g. Gen. xix. 20. ܡܕܝܢܬܐ ܗܕܐ ܩܪܝܒܐ ܗܝ ܠܡܥܪܩ ܠܬܡܢ *this city is nigh to flee unto;* or an adverbial idea is embraced in the preposition; e. g. Gen xxix. 7. ܥܕܟܝܠ ܝܘܡܐ ܪܡܝܡ *it is yet high day,* i. e. *high in the day.* Sometimes

the adjective singular, as predicate, stands before the plural noun; e.g. Barh. 542, 14, 15. ܟܬܝܒ ܒܗ̇ ܡ̈ܠܐ *to that same were the words written;* or it follows a plural, being itself in the singular; e.g. Assem. I. 21,5, 6. ܩ̈ܠܐ ܘܡܕܪ̈ܫܐ ܥܒܝܕ ܠܗ *songs and hymns were composed by him.* But especially the adjective in the plural follows collectives; e. g. Rev. xix. 1. ܟܢܫܐ ܣܓܝܐܐ ܕܐܡܪܝܢ *a great multitude, who said;* Barh. 88, 4. The predicate is also expressed by a noun; e. g. I Cor. xii. 27. ܦܓܪܗ ܐܢܬܘܢ ܕܡܫܝܚܐ *ye are the body of Christ;* Eph. v. 30.

3. When several nouns of different genders are connected, the adjective as epithet and predicate, usually conforms to the masculine; e.g. Luke i. 5, 6. ܙܟܪܝܐ ܘܐܢܬܬܗ ܐܠܝܫܒܥ — ܬܪܝܗܘܢ ܕ̈ܚܠܝܢ ܗܘܘ ܡܢ ܐܠܗܐ *Zacharias and his wife Elizabeth both feared God;* verses 6,7; Barh. 106,9.

Rem.—Concerning the neuter the same rules prevail as in § 66. 2, and § 70. 3; e.g. Assem. I. 36, 6. ܗܝ ܕܟܬܝܒܐ *that which has been written;* 372, 19; Ephr. I. 241,B; Barh.24, 18. ܥܒܕ ܕܒܝܫ *he did that which was evil.*

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§ 80. *Connection of the Noun with the Verb.*

The Verb conforms in number and gender to the subject; but to this there are many exceptions, which may be referred to the following cases. Compare *Agrell Comment. de varietate generis et numeri in LL. OO. Lundæ,* 1815, 4.

A. In regard to Number.

Here it should be remarked:

1. That collectives or those nouns which are regarded as such, are connected with plural verbs. Here belong, ܚܝܠܐ; e.g. Barh. 94, 10. ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܠܟܪܡܣ ܐܬܘ *the Roman army*

proceeded towards Persia; 96, 9; ܟܠ; e. g. Acts xxvi. 13. ܟܠ ܕܥܡܝ ܗܘܘ *all who were with me;* Michael. Chr. 15,5; and its compounds, ܟܠܢܫ; e.g. Assem.I.39,3—5. ܟܠܢܫ ܐܟܬܒܘ *all—wrote;* ܟܠܡܢ; e.g. Michael. Chr. 14,15. ܟܠܡܢ ܕܐܡܪܘ *all who said;* ܟܠ ܐܢܫ; e.g. Barh. 277,6. ܕܟܠܐܢܫ ܬܗܪܘ *that every one wondered;* also ܟܢܫܐ; e.g. Luke xxiii. 1. ܘܩܡܘ ܟܠܗ ܟܢܫܗܘܢ *the whole multitude arose;* ܣܘܓܐܐ; e.g. Barh. 422,10. ܐܬܘ ܣܘܓܐܐ *a great multitude came;* Assem.I. 386,15,16; ܥܡܐ; e.g. John v. 3. ܒܗܠܝܢ ܪܡܝܢ ܗܘܘ ܥܡܐ ܣܓܝܐܐ ܕܟܪܝܗܐ *in these (pools) lay a great multitude of invalids;* Assem. I. 483, 19; Barh. 95, 6,7; 227,8; 312,7; ܫܪܟܐ; e.g. Barh. 211,8. ܫܪܟܐ ܦܪܩܘ ܠܡܥܪܩ *the others fled;* 342, 19. According to the same construction are names of places put for their inhabitants; e.g. ܕܝܪܐ *cloister;* Assem. I. 411, Note B. 4—6. ܕܝܪܐ ܟܕ ܚܙܐܘܗܝ *when the monks saw him.*

Rem.—The same nouns also are found with the verb singular; e.g. ܚܝܠܐ, Barh. 551, 13; ܟܠ, 288,12, and its compounds, ܟܠܢܫ; e.g. 309,14; ܟܠܡܢ; e.g. 314,2; ܟܠ ܐܢܫ or ܟܠܢܫ; e.g. 373,1; also ܟܢܫܐ; e.g. Acts xiv. 4; ܥܡܐ; e.g. Acts v. 26; Barh. 301,9,10. In like manner, abstract feminines occur for concretes; e. g. ܐܢܫܘܬܐ, Barh. 490, 18. ܟܠܗ ܐܢܫܘܬܐ ܥܪܩܬ *all men fled;* ܫܒܝܬܐ for *prisoner;* Assem. I. 490, A. 31; ܡܥܡܪܘܬܐ for *inhabitants;* e.g. Acts xiii. 44; ܥܕܬܐ for *congregation;* e.g. I Cor. xiv. 23. Still more remarkable is the construction of these nouns in one and the same period with a singular and plural verb; e.g. ܚܝܠܐ, Barh. 212,1. ܥܡ ܟܠܗܘܢ ܚܝܠܐ ܐ ܘܫܒܝܘܗܝ *an army conquered him and took him captive;* ܟܠ ܐܢܫ e.g. 388,3, 4; ܥܡܐ; e.g. Acts xxi. 36; Barh. 371, 8.

2. Nouns with a plural form having a singular signification (§ 44. Rem. 6), are either; *a*) in respect to form

connected with the plural verb; e. g. ܐܰܦܶܐ, II Cor. iii. 18. ܒܰܐܦܶܐ ܓܠܶܝܳܬ̣ܳܐ *with uncovered face;* Barh. 201, 1; ܚܰܝܶܐ; e.g. John iii.15. ܢܶܗܘܽܘܢ ܠܶܗ ܚܰܝܶܐ ܕܰܠܥܳܠܰܡ *he shall have eternal life;* v.26; Barh.219,12; ܡܰܝܳܐ; e.g. John v.7. ܡܳܐ ܕܶܐܬ̣ܬ̣ܙܺܝܥܘ ܡܰܝܳܐ *when the water was troubled;* Barh. 194, 3; 268, 7, 8, 12; and ܫܡܰܝܳܐ; e.g. Mark i 10. ܐܶܣܬܰܕܩܘ ܫܡܰܝܳܐ οὐρανοὶ σχιζόμενοι; James v. 18. ܫܡܰܝܳܐ ܝܰܗܒܘ ܡܶܛܪܳܐ ὁ οὐρανὸς ὑετὸν ἔδωκεν; or *b*) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. ܐܶܨܛܪܺܝ ܐܶܦܰܝ ܬܰܪܥܳܐ *the vail was rent;* John i. 4. ܒܶܗ ܚܰܝܶܐ ܗܘܳܐ *in him was life;* Num. xxxiii. 14. ܠܰܝܬ ܗܘܳܐ ܬܰܡܳܢ ܡܰܝܳܐ *there was no water there;* Luke iii. 21. ܐܶܬ̣ܦܬ̣ܰܚܘ ܫܡܰܝܳܐ *the heaven was opened;* as feminine, II Petr. iii. 5. ܫܡܰܝܳܐ ܐܺܝܬܰܝܗܶܝܢ ܗܘܳܬ̣ ܡܶܢ ܩܕܺܝܡ οὐρανοὶ ἦσαν ἔκπαλαι; Barh. 228, 10.

3. With the noun plural also is connected the verb singular; *a*) when the verb preceding is used impersonally; *α*) ܐܺܝܬ and ܠܰܝܬ; e. g. John vi. 9. ܐܺܝܬ ܠܗܳܢܳܐ ܛܰܠܝܳܐ ܚܰܡܶܫ ܓܪܺܝܨܳܢ ܕܣܳܥܪܶܐ ܘܬܰܪܬܶܝܢ ܢܽܘܢܺܝܢ *he has five barley-loaves and two fishes;* xxi. 25; I Cor. xv. 40; Barh. 144, 8; with ܗܘܳܐ, John v. 2. ܐܺܝܬ ܗܘܳܐ ܒܳܗ ܚܰܡܶܫ ܐܶܣܛܘܳܢܺܝܢ *there were in the same five porches;* Assem. I. 352, 13; *β*) other verbs relating to persons; e. g. Luke ii. 13. ܐܶܬ̣ܚܙܺܝ ܚܰܝ̈ܠܘܳܬ̣ܳܐ ܣܰܓܺܝܐܶܐ ܕܰܫܡܰܝܳܐ *there appeared many of the heavenly host;* Barh. 124, 11. ܥܒܰܕ ܛܰܝܳܝܶܐ ܫܠܳܡܳܐ *the Arabians made peace;* 133, 12. ܡܺܝܬ ܐܰܪܒܥܳܐ ܐܰܠܦܺܝܢ *there died four thousand;* 177, 14; 339, 9; or *b*) when the verb follows though more rarely; *α*) ܐܺܝܬ and ܠܰܝܬ; e.g. Barh. 148, 10. ܚܰܡܫܳܐ ܫܘܪ̈ܐ ܐܺܝܬ ܗܘܳܐ ܠܚܺܝܣܽܘܡ *Chisum had five walls;* *β*) other verbs relating to persons; e. g.

Barh. 112, 10. ܣܓܝ̈ܐܐ ܐܬܩܛܠ *many were slain;* 125, 14,15. ܛܝܝ̈ܐ ܐܡܠܟܘ *the Arabians chose for king;* 190, 9. ܡܢ ܕܕܚܠ ܡܢ - ܥܡܘܪ̈ܐ *since the inhabitants feared;* 298, 17; 513, 3; 532, 19.

Rem.—Some have attempted to explain this singular of the verb as the third plural pret. defectively written (§ 6; comp. Agrell a. a. O.p. 12,13); still it is remarkable that one and the same author, as Barhebræus, should employ interchangeably both ways of writing. On the contrary this construction is found in Hebrew and more frequently in the Arabic; and to both of these languages, such a defective form of the 3 pret. plur. is unknown. When a plural is to be considered as distributive (*one of them*, or *each one of them*), the Syriac uses not only the singular but the plural also, and marks this construction more accurately by ܟܠܚܕ, ܚܕ ܡܢܗܘܢ or ܚܕ ܚܕ ܡܢܗܘܢ; e.g. Barh. 434, 12. ܗܢܘܢ ܐܙܠ ܟܠܚܕ ܠܐܬܪܗ *each one of them went into his country;* 101, 14, 15. ܟܕ ܥܢܘ ܟܠܚܕ ܡܢ ܡܢܗܘܢ *each one of them had answered.*

4. The dual, which is used in four words only, (§ 44), is connected with the plural verb; e. g. Matt. xxiv. 40. ܬܪ̈ܝܢ ܢܗܘܘܢ *two shall be;* xviii. 19; xix. 5; Barh. 165, 19. ܘܝܠܕ̈ܝ ܬܪ̈ܬܝܗܝܢ *and they both brought forth.*

Rem.—Sometimes, also, according to the sense, the verb in the singular is found with ܡܨܪ̈ܝܢ; e. g. Barh. 396,12. ܕܢܬܩܪܐ ܡܨܪ̈ܝܢ ܡܨܪ ܐܡܪܗ *that it should be called Egypt;* 433, 20. Similar is Barh. 121, 11. ܢܦܩ ܬܪ̈ܬܝܢ ܡܫܪ̈ܝܢ *there departed two armies.*

B. In respect to Gender.

1. Nouns masculine, singular and plural, sometimes take the verb, whether it precede or follow, in the feminine when they are masculine in respect to the termination, but not as to signification (compare § 43. Rem. 2, and § 70. 1. b).

Rem.—It must be considered as a solecism or a designation of the neuter when the verb feminine is found with a noun masculine; e.g. Barh.527,16. ܟܕ ܗܘܬ ܪܡܫܐ *when it was evening;* compared with Matt. viii. 16; xiv. 15; or Barh. 152, 14. ܗܘܬ - ܡܨܘܬܐ *there arose a quarrel;* compared with Matt. xxvi. 5; Acts xxiii. 10.

2. Feminines take a verb in the masculine; *a*) when they are feminine merely in respect to termination (compare § 70. 1. a); *b*) when abstracts stand for concretes (compare § 70. 2); e. g. ܒܪܢܫ, ܒܪܢܫܐ *for mankind;* Barh.236,8. ܐܝܟ ܚܡܫܝܢ ܐܠܦܝܢ ܒܪܢܫܐ ܡܝܬܘ *there died about fifty thousand men;* 548, 20; 585, 14. ܐܣܛܪܛܝܐ *army;* 581, 12. ܐܬܟܢܫܘ ܗܠܝܢ ܐܣܛܪܛܝܐ *these armies were assembled;* or ܦܠܚܘܬܐ *military* for *soldiers;* 607, 20.

Rem.—These nouns are also found with the verb feminine; e. g. Barh. 341, 10, 11. ܡܝܬܬ ܐܝܟ ܬܪܥܣܪ ܐܠܦܝܢ ܒܪܢܫ *there died about twelve thousand men;* 348, 15, 16. But the preceding verb masculine is to be considered as impersonal in such cases as Barh. 612, 14. ܐܬܝܗܒ ܐܦܐ *there was occasion given;* compared with 579, 14. ܐܦܐ ܣܓܝܐܐ ܗܘܬ *there was much occasion;* or 606, 19, 20. ܗܘܐ ܠܗ ܕܚܠܬܐ *he had fear;* compared with 136, 6. ܢܦܠܬ ܕܚܠܬܐ ܥܠ ܡܠܟܐ *fear fell upon the king.*

3. Sometimes the noun is connected, in the same sentence, with the masculine and feminine of the verb; not only, *a*) nouns of the common gender; e.g. Mark v. 13. ܢܦܩܘ ܪܘܚܐ ܗܠܝܢ ܛܢܦܬܐ ܘܥܠܝ *these unclean spirits went out and entered;* but *b*) such also as have a determinate gender; e. g. Barh. 268, 10. ܬܪܬܝܗܝܢ ܢܦܠܘ ܘܐܬܚܢܩܘ *they both (mother and daughter) fell and were suffocated;* 260, 11, 12.

C. *In respect to both Gender and Number.*

1. Collectives feminine often take, in accordance with the meaning, the plural masc. of the verb; e. g. Barh. 561, 6, 7. ܐܢܫܘܬܐ — ܥܪܩܝܢ ܗܘܘ *the inhabitants had fled;* Gen. xli. 57. ܟܠܗ ܐܪܥܐ ܐܬܘ *the whole people* (*country*) *came;* Matt. viii. 32. ܟܠܗ ܒܩܪܐ ܗܘ — ܢܦܠܘ *this whole herd — perished;* Assem. I. 53, 17. ܐܬܟܢܫܘ ܟܠܗ ܡܕܝܢܬܐ ܐܦ ܒܟܝܢ *all the inhabitants* (*the whole city*) *assembled and wept.* So too the names of cities; e. g. Assem. I. 51, Note B. 1. ܐܘܪܗܝ ܢܦܩܘ ܕܢܬܩܛܠܘܢ *the inhabitants of Edessa went out to be slain;* Barh. 248, 6, 7. ܛܝܝܘܬܐ for *Mohammedans;* Barh. 580, 1, 2.

2. With nouns plural feminine, sometimes occur verbs singular masculine, as well before as after the noun; e. g. Isa. iii. 16. ܐܬܬܪܝܡ ܒܢܬ ܕܨܗܝܘܢ *the daughters of Zion are haughty;* Barh. 215, 7. ܐܬܒܙܙ ܟܠܗܝܢ ܕܩܢܝܢܘܬܗ *all of his goods had been plundered;* Ephr. II. 145, A. ܟܬܝܒ ܗܘܐ ܥܠܝܗܘܢ ܟܬܒܬܐ *there were writings composed concerning them;* Jer. xiv.5. ܐܝܠܬܐ — ܝܠܕ ܘܫܒܩ *the hinds calved and forsook;* Barh. 368, 11, 12; 10, 9. ܬܠܬ ܥܝܢܝܢ ܐܝܬܘܗܝ *there were three eyes.*

Rem.—Seldom are cases found, where the verb singular feminine stands with the noun plural masculine; e. g. Job xxxix.13, 14. ܫܒܩܢ ܢܥܡܝܐ ܒܝܥܝܗ *the ostrich leaveth her eggs.*

D. *Construction of sentences when there is more than one subject, or where the subject is compound.*

1. When the subject of a sentence is compounded of a nominative and genitive, the verb conforms; *a*) usually to the

nominative ; e. g. Barh. 228, 7. ܐܬܚܙܝܬ ܕܡܘܬܐ ܕܥܡܘܕܐ *there was seen the form of a pillar ;* 613, 14. ܩܥܬܐ ܕܡܣܟܢ̈ܐ ܐܫܬܡܥܬ *the cry of the poor was heard ;* 348, 20; *b*) the verb conforms to the genitive, when the latter contains the principal idea; e. g. Job xxxii. 7. ܣܘܓܐܐ ܕܫܢ̈ܝܐ ܡܠܦܝܢ *the multitude of years shall teach;* Barh 96,8,9. ܣܘܓܐܐ ܗܘ ܕܡܕܝܢܬܐ ܢܦܠܬ *a great part of the city was destroyed ;* 141, 10; 241, 10, 11; 188, 7, 8. ܣܓܝ ܡܝ̈ܬܐ — ܡܬܩܒܪܝܢ ܗܘܘ *a multitude of the dead were buried.*

Rem.—In the last connection ܟܠܗ, almost always is found ; e. g. Matt. viii. 34 ; Acts xxi. 30 ; I Cor. xiv. 23 ; to which the verb rarely relates, as Barh.611,3. ܢܬܡܠܝܢ ܟܠܗܝܢ ܫܐܠ̈ܬܗ *all of his petitions should be granted.*

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender; *a*) in the plural; thus *α*) before the subjects; e. g. John xxi. 2. ܐܝܬܝܗܘܢ ܗܘܘ ܐܟܚܕܐ ܫܡܥܘܢ ܟܐܦܐ ܘܬܐܘܡܐ ܘܢܬܢܝܐܝܠ *there were together Simon Peter, Thomas and Nathaniel;* Barh. 19, 7. ܐܬܩܛܠܘ ܫܐܘܠ ܘܝܘܢܬܢ *Saul and Jonathan were slain ;* 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. ܟܕ ܟܢܝܫܝܢ ܩܠܝܪܘܣ ܘܟܠܗ ܥܡܐ *when the clergy and the whole congregation were assembled ;* Ephr. 1. 223, A ; *β*) after the subjects ; Exod. xvii. 10. ܡܘܫܐ ܘܐܗܪܘܢ ܘܚܘܪ ܣܠܩܘ *Moses, Aaron and Hur, went up.* But the verb is also frequently found ; *b*) in the singular ; *α*) before the subjects ; e.g. Matt. xxviii. 1. ܗܝܕܝܢ ܐܬܬ ܡܪܝܡ ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ *then came Mary Magdalene and the other Mary ;* Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. ܗܘܐ ܟܦܢܐ ܘܡܘܬܢܐ *there arose famine and pestilence ;* 193, 19 ; Assem. I. 272, A. 35, 36 ; Ephr. I. 216,B;

230,D ; β) after the subjects ; e.g. John ii.2. ܐܦ ܗܘ ܝܫܘܥ ܘܬܠܡܝܕܘܗܝ ܐܬܩܪܝܘ *Jesus and his disciples were invited ;* Barh. 111, 10 ; Assem. I. 234, A. 5. v. E ; B) when the subjects are of different genders, the verb conforms ; *a*) to the gender of that standing nearest to it ; e. g. Barh. 106, 9. ܟܕ ܐܬܟܢܫܘ ܓܒܪ̈ܐ ܘܢܫ̈ܐ ܘܥܠܝܡ̈ܐ *when men, women and youth had assembled together ;* 192, 10. ܐܬܚܙܝܘ ܛܘܪ̈ܐ ܘܓܙܪ̈ܬܐ *mountains and islands appeared ;* 195, 4 ; or *b*) the masculine is preferred, especially if the verb follow the subjects ; e.g. Barh. 74, 12, 13. ܬܐܘܕܘܣܝܘܣ ܘܚܬܗ ܡܬܪܒܝܢ ܗܘܘ *Theodosius and his sister were educated ;* 77, 7 ; 78, 2 ; Ephr. I. 253, A ; C) finally, when there are several subjects, if the construction commence with the singular of the verb, in the continuation of the sentence, the plural of the verb is used ; e.g. Barh. 137, 14. ܩܡ ܓܒܠܐ ܘܡܚܒܪ̈ܘܗܝ ܘܥܪܩܘ *Gabala and his confederates arose and fled ;* 155, 16. ܢܦܩ ܠܗ ܕܝܢܐ ܘܣܒ̈ܐ ܘܩܪܒܘ *the judge and the elders went out and brought.*

Rem.—The verb in the plural also follows, when several subjects are united by ܥܡ *with ;* e.g. Barh. 197, 5, 6. ܟܕ ܢܝܩܦܘܪ ܥܡ ܡܫܪܝܬܐ ܕܪ̈ܗܘܡܝܐ ܗܦܟܘ *when Nicephorus with the Roman army returned ;* 72, 2 ; 85, 9. When there are two different subjects, of which one is a pronoun of the first person, the verb follows in the first person plural ; e. g. Luke ii. 48. ܐܢܐ ܘܐܒܘܟ ܒܟܘܪܗܐ ܣܓܝܐܐ ܒܥܝܢ ܗܘܝܢ ܠܟ *I and thy father (we) have sought thee with much sorrow ;* Assem. I. 173, B. 23—25. Yet sometimes when the subjects are in the first and third persons, the verb is in the first person singular ; e.g. Assem. 1, 347, 28, 29. ܐܢܐ ܘܡܫܝܚܐ ܟܝܢܐ ܚܕ ܐܝܬܝ *I and the Messiah are (am) one nature.*

§ 81. *Peculiarities relating to Nouns.*

A. *Ellipsis.*

1. If the subject of a sentence would be repeated in the predicate, before a genitive for the purpose of defining it more accurately, that subject is omitted, and only the genitive is used; e. g. Matt. iii. 4. ܐܠܒܘܫܗ ܗܘܐ ܠܒܘܫܗ ܕܣܥܪܐ ܕܓܡܠܐ *his clothing was* (*a clothing of*) *camel's hair ;* John v. 36. ܣܗܕܘܬܐ ܕܪܒܐ ܡܢ ܕܝܘܚܢܢ *a witness which is greater than that of John ;* x. 21; xi. 4; Heb. iii. 3; v. 14. ܕܓܡܝܪܐ ܡܐܟܘܠܬܐ ܩܫܝܬܐ *to those who are of full age belongs strong meat ;* Col. iii. 22.

Rem.—This Ellipsis also occurs in designations of time and place, with ܫܢܬܐ; e. g. Assem. I. 394, 6, 7. ܩܕܡ ܫܢܬܐ ܕܗܘܬ ܟܢܘ ܣܘܢܗܘܕܘܣ ܟܢܫܐ *a year before the Nicene council,* for ܫܢܬܐ, ܩܕܡ ܫܢܬܐ ; l. 11. ܒܬܪܗ ܕܫܢܬܐ *the year thereafter,* for ܫܢܬܐ, ܒܬܪܗ ܕܫܢܬܐ ; Mark xiv. 9. ܟܠ ܐܝܟܐ ܕܬܬܟܪܙ ܣܒܪܬܝ ܗܕܐ (viz : ܐܬܪ) *where-ever this my gospel shall be preached.*

2. Sometimes the accusative is wanting with the active verb, when the object can be easily supplied from the signification of the verb ; e. g. ܕܒܪ *to plough,* literally *to drive* (ܢܝܪܐ *the yoke—plough*), I Sam. viii. 12. (in full, Luke xvii. 7) ; ܝܠܕ *to bring forth,* Aph. ܐܘܠܕ *to beget* (ܒܢܝܐ), Gen. xvi. 1 ; xxx. 1; ܢܣܒ *to marry,* literally *to take* (ܐܢܬܬܐ); Ezra. ix. 2, 12 (in full, Barh. 89, 11); ܐܪܡܝ *to cast lots,* literally *to cast* (ܦܣܐ *a lot*); I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; ܣܡ *to consider,* literally *to lay* (ܒܠܒܐ *in the Heart*); Job xxxiv. 23 (in full, Acts v.

4); ܪܕܳܐ *to ship*, literally *to go*, (ܒܝܰܡܳܐ *upon the sea*); Mark vi. 48; Luke viii. 23.

Rem.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like ܟܪܺܝܗ ܠܝ, ܥܳܩܰܬ ܠܝ to which may be supplied ܢܰܦܫܳܐ or ܪܽܘܚܳܐ; and ܛܳܒ ܠܝ to which may be supplied ܟܰܠܬܳܐ. To ܢܗܰܪܰܬ *it is clear*, and ܚܫܶܟ *it is dark*, it is forced and unnecessary to supply ܐܰܪܥܳܐ or ܬܶܒܶܠ.

B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. ܫܡܰܝܳܐ ܘܰܐܪܥܳܐ ܘܟܽܠܗ ܚܰܝܠܗܽܘܢ *the heavens and the earth and all their host*; or *Hendiadys*; e.g. Gen. iii. 16. ܚܰܫܰܝܟܝ ܘܰܒܛܢܰܝܟܝ *thy sorrow and thy conception*, i. e. *the sorrow of thy conception*; Job iv. 16. Cases of Paronomasia are merely imitations of the Hebrew; e.g. Isa. xxviii. 10, 13; and passages of accidental assonance; e.g. Barh. 102, 18. ܠܳܐ ܒܡܦܝܣܳܢܳܐ ܐܶܠܳܐ ܒܣܰܝܦܳܐ *not by persuasion but by the sword.*

APPENDIX.

The Rendering of Composite Greek nouns.

The Syrians render the Greek composite noun as well as the verb (compare Appendix to § 67) into their language, in the following manner; 1) by simple Syriac words of like signification; e. g. I Tim. iv. 13. ἀνάγνωσις ܩܶܪܝܳܢܳܐ; παράκλησις ܒܽܘܝܳܐܳܐ; i. 9. ἀσεβεῖς ܪ̈ܰܫܺܝܥܶܐ; ἀνόσιοι ܛܰܡ̈ܐܶܐ; Matt. xviii. 28. σύνδουλος ܟܰܢܳܬܳܐ; or 2) by writing two words for one; *a*) in the relation of genitive; e.g. Acts ii.23. πρόγνωσις ܡܩܰܕܡܽܘܬ ܝܺܕܰܥܬܳܐ; II Tim. iii.2. ἀχάριστοι ܟܦܺܘܪܝ ܛܰܝܒܽܘܬܳܐ: or *b*) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. συμμαθηταῖ αὐτοῦ ܠܬܠܡܝ̈ܕܐ ܚܒܪ̈ܘܗܝ; c) by a participle and noun which correspond with the verb; e. g. Acts iv. 13. ἀγράμματοι ܠܐ ܝܕܥܝܢ ܣܦܪܐ: or by participles and adjectives and the noun with ܠ prefixed; e. g. II Pet. iii. 16. δυσνόητος ܥܡܝܩܢ ܠܡܣܬܟܠܘ; or d) by the pronoun and verb; e. g. I Cor. vii. 8. ἄγαμοι ܐܝܠܝܢ ܕܠܝܬ ܠܗܘܢ ܢܫ̈ܐ. If the composites are formed from adjectives and nouns; 3) they are frequently resolved into their component parts, and rendered in the same manner as in cases mentioned above; a) in the relation of genitive; e. g. Mark xvi. 14. σκληροκαρδία ܩܫܝܘܬ ܠܒܐ; Col. ii. 14. χειρόγραφον ܫܛܪ ܚܘܒܝܢ; Matt. xxiv. 24. ψευδοπροφῆται ܢܒܝ̈ܐ ܕܕܓܠܘܬܐ; b) by the noun and adjective; e. g. Phil. ii. 3. κενοδοξία ܫܘܒܗܪܐ ܣܪܝܩܐ; II Cor. xi. 13. ψευδαπόστολοι ܫܠܝ̈ܚܐ ܕܓ̈ܠܐ; 4) sometimes we can trace definite laws of rendering; a) nouns, adjectives, and adverbs compounded with πᾶς, take ܟܠ; e. g. Luke xi. 22. πανοπλία ܟܠܗ ܙܝܢܗ; xxiii. 18. παμπληθεί ܟܠܗ ܟܢܫܐ; Sap. xviii. 15. παντοδύναμος ܕܟܠ ܡܫܟܚܢܐ; b) when they are compounded with α privative, the latter is represented by ܠܐ and ܕܠܐ; e. g. I Cor. xv. 53. ἀθανασία ܠܐ ܡܝܘܬܘܬܐ; Eph. i. 4. ἄμωμος ܕܠܐ ܡܘܡ; Matt. iii. 12. ἄσβεστος ܕܠܐ ܕܥܟܐ. Finally, in composites formed with σύν, this is often rendered by ܥܡ; e. g. Philem. verse 23. συναιχμάλωτός μου ܫܒܝܐ ܕܥܡܝ; Rom. xvi. 9. ὁ συνεργὸς ἡμῶν ܦܠܚܐ ܕܥܡܢ.

CHAPTER FOURTH.

PARTICLES.

§ 82. *Construction and union of Adverbs.*

1. Besides the formation of adverbs described in § 51, is to be noticed as a special peculiarity the expressing of them by certain verbs, which, either stand in the same tense, number, and gender, with the finite verb, with or without the copula, or the infinitive of the verb follows with ܠ. In this connection stand; *a*) ܗܦܟ *to return*, and ܐܘܣܦ *to continue*, for *once more, farther, again*; e. g. Gen. viii. 10. ܗܦܟ ܘܫܕܪܗ *again he sent her out;* Ps. lxxi. 20. ܬܗܦܟ ܬܐܣܩܢܝ *thou shalt bring me again;* Job vii. 7. ܠܐ ܬܗܦܟܢ ܠܡܚܙܐ *they shall no more see;* Luke xx. 11, 12. ܐܘܣܦ ܘܫܕܪ *he sent again;* Assem. I. 203, A. 7, 8; Gen. iv. 2. ܐܘܣܦܬ ܠܡܐܠܕ *she bare again;* Barh. 152, 3; also by adding pleonastically ܬܘܒ *again;* Gen. viii. 21. ܠܐ ܐܘܣܦ ܬܘܒ ܠܡܠܛܗ ܠܐܪܥܐ *I will no more curse the earth;* *b*) ܐܣܓܝ *to make much*, for *very;* e. g. Barh. 92, 14. ܐܣܓܝ

ܣܰܓܺܝ ܚܫܰܒ *he esteemed very much ;* II Cor. viii.15 ; II Kings xxi. 6. ܐܰܣܓܺܝ ܠܡܶܥܒܰܕ ܕܒܺܝܫ *he did much evil ; c)* ܫܰܠܶܡ *to end,* for *wholly, completely;* e.g. Gen. xxiv. 15. ܠܳܐ ܫܰܠܶܡ ܠܡܡܰܠܳܠܽܘ *he had not yet done speaking ; d)* ܩܰܕܶܡ *to precede* (always without the copula) for *before ;* e. g. ܩܕܶܡܬ ܐܶܡܪܶܬ *I have said before ;* Acts ii. 31 ; vii. 52 ; Rom. iii. 9, 25; viii. 28,30; xi. 35 ; xii. 11 ; I Cor. ii. 7; Gal. iii. 8.

REM.—More according to the Hebrew, seems to be the expression in Hos. vi. 4 ; ܛܰܠܳܐ ܕܰܡܩܰܕܶܡ ܡܶܬܒܰܕܰܪ (כַּטַּל מַשְׁכִּים הֹלֵךְ) *the dew, which early is scattered ;* Gen. xxxvii. 7 ; or II Kings ii. 10. ܐܰܣܓܺܝܬ ܠܡܶܫܰܐܠ (הִקְשִׁיתָ לִשְׁאוֹל) *thou askest too great a thing;* compare Ephr. I. 519, D. E ; הִפְלִיא in II Chron. xxvi. 15, is expressed by ܐܰܣܓܺܝ ; compare Jer. iv. 5, and onward. If the finite verb already precede, it may be omitted in adverbial usage ; e. g. I Sam. xx. 41. ܒܟܰܘ ܀ ܩܰܕܶܡ ܕܰܘܺܝܕ ܐܰܣܓܺܝ *they mourned — but David the most.*

2. Adverbs like adjectives, are connected with nouns and stand ; *a)* before them ; e. g. Luke iv. 25. ܣܰܓܺܝܳܐܢ ܐܰܪܡܠܳܬܳܐ *many widows ;* John ii. 12. ܩܰܠܺܝܠ ܝܰܘܡܳܬܳܐ *few days ;* Barh. 78, 1 ; 105, 3 ; 106, 8 ; Assem. I. 30, 15, 21 ; 270, A. 6. v. E ; with words standing between; 284, A. 10. v. E. ; *b)* more seldom after the noun ; e. g. I Cor. v. 6. ܚܡܺܝܪܳܐ ܩܰܠܺܝܠ *a little leaven ;* II Chron. ii. 9. ܩܝܣܳܐ ܣܰܓܺܝ *much wood ;* Barh. 80, 16. ܢܽܘܪܳܐ ܣܺܝܡ ܠܬܰܚܬ *the fire placed under.*

REM.—Sometimes nouns represent the adverb by a following genitive ; e. g. Ephr. I. 219, A. ܐܺܝܬܰܝܗܽܘܢ ܠܗܽܘܢ ܐܰܡܺܝܢܽܘܬܳܐ ܕܥܢܳܢܳܐ ܘܥܰܡܽܘܕܳܐ *they had continually the cloud and the pillar.* Particu-

larly should be noticed ; ܒܩܠܝܠ ܩܪܝܒ *almost ;* or ܩܠܝܠ ܡܢ ܩܠܝܠ ܐܝܟ ܡܢ, ܡܢܬܐܝܬ *partly*, etc.

3. The repetition of the adverb indicates ; *a*) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. ܛܒ ܛܒ *quite ready ;* Matt. iv. 24. ܒܝܫ ܒܝܫ *very bad ;* John vi. 7 ; Barh. 65, 14. ܒܩܠܝܠ ܩܠܝܠ and 84, 17. ܙܒܢ ܙܒܢ *by degrees ; b*) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. ܠܗܪܟܐ ܘܠܗܪܟܐ *here and there.*

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§ 83. *Use of the Interrogation, Affirmation, and Negation.*

A. Upon the construction of the interrogation, it should be remarked ;

1. That the simple direct question is distinguished ; *a*) either by being preceded by an interrogatory pronoun or particle ; e.g. Luke xxii. 27. ܡܢܘ ܪܒ *who is the greatest ?* John ix. 26. ܡܢܐ ܥܒܕ ܠܟ *what has he done to thee ?* verse 10. ܐܝܟܢܐ ܐܬܦܬܚܝ ܥܝܢܝܟ *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. I. 33, 15 ; 179, B. 25. ܡܢ ܐܝܟܐ ܝܕܥܝܢ ܗܘܘ ܗܠܝܢ *whence know they this ?* or *b*) by the position of the words employed, the prominent word in forming the question being generally placed first ; e. g. Matt. xxvii. 11. ܐܢܬܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews ?* Assem. I. 33, 17. ܐܝܬ ܠܟ ܨܒܝܢܐ *is it thy wish ?*

2. A question with ܠܐ usually contains an affirmation ; e.g. John iv. 35. ܠܐ ܐܢܬܘܢ ܐܡܪܝܢ ܕܒܬܪ ܐܪܒܥܐ ܝܪܚܝܢ ܐܬܐ ܚܨܕܐ *say ye not, that after four months cometh the harvest ?*

xviii.26 ; but with ܠܡܐ it embraces a negation; e.g. John v. 45. ܠܡܐ ܣܒܪܝܢ ܐܢܬܘܢ ܕܐܢܐ ܡܩܛܪܓܢܐ ܐܢܐ ܠܟܘܢ *believe ye that I shall accuse you?* x. 21; xviii.35; or a doubt; e.g. Matt. xxvi. 22. ܠܡܐ ܐܢܐ ܡܪܝ *Lord is it I?* John ix. 27; xviii.25; so also with ܟܒ; e. g. Ephr. I. 240, F, ܦܫܝܪ ܗܘܐ ܟܒ ܒܨܒܝܢܗ ܡܪܝܐ *would this please God?* Luke xviii. 8; xxiv. 18; John vii. 35.

Rem.—The direct question is also found with ܐܪܐ (ἄρα), Barh. 131, 12; with ܡܢܐ for ܠܡܐ 119, 10.

3. The indirect question is indicated by ܐܢ = *whether*; e.g. Matt. xxvi. 63. ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ *whether thou art the Christ the son of God.* The disjunctive (*whether—or* (*utrum—an*) is marked by ܐܘ in the second part; e. g. Matt. xi. 3. ܐܢܬ ܗܘ ܗܘ ܕܐܬܐ ܐܘ ܠܐܚܪܢܐ ܗܘ ܡܣܟܝܢܢ *art thou he who should come or shall we look for another?* John ix. 2; Assem. I. 87, B. 12, 13; 377, 20, 21.

Rem.—The affirmation or negation of a question is usually expressed by a repetition of the leading verb with the personal pronoun; e.g. Assem. I. 375, 7. ܫܡܥܬܘܢ ܐܚܝ ܡܕܡ ܕܐܡܪܬ — ܘܐܡܪܘ ܫܡܥܢ ܟܠܢ ܡܕܡ ܕܐܡܪܬ *have you heard, my brethren, what I have said? and they answered, yes, all*; 10. ܫܪܝܪ ܐܘ ܠܐ — ܘܐܡܪܘ ܕܫܪܝܪ *is it true or not? and they answered it is true*, i. e. *yes*; sometimes by another verb; e.g. Matt. xxvii. 11. ܐܢܬ ܐܡܪܬ *thou hast said it*, i. e. *yes*; in the negative with the same repetition; e. g. Assem. I. 378, 7, 11. Sometimes only ܠܐ = *not*, appears; e. g. Assem. I. 33, 19. ܘܐܡܪ ܠܐ ܐܒܝ *and he said, No, my father.*

B. The negative particles ܠܐ and ܠܘ (and *nonne?*) are distinguished from ܠܝܬ by this latter forming the negation

to ܐܝܬ, and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

Rem.— ܠܐ is repeated in the latter of two negative clauses; e. g. I Cor. xi. 11, 16 (but the negative sense is lost when the particle is to be taken affirmatively; as in Matt. v. 25; Luke xxi. 34). To adjectives and participles it gives a negative or privative signification (= *un, in, -less*); e. g. Eph. i. 4. ܠܐ ܡܘܡ *spotless*; Rom. i. 23. ܠܐ ܡܬܚܒܠܢܐ *imperishable.* Before nouns it signifies *nothing less than*; e.g. Deut. xxxii.21. ܠܐ ܥܡܝ *nothing less than my* (*God's*) *people.* Before the future (equivalent to an imperative) it is prohibitory; compare § 61. 3. B, and § 62. 3. Doubled (ܠܐ — ܘܠܐ or ܘܠܐ — ܠܐ), it signifies *neither — nor*; John viii. 19; ix. 3.

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§ 84. *Prepositions.*

1. When prepositions come together, in many instances; *a*) the signification of one of them is only apparently lost. Thus for example, ܡܢ; *α*) before prepositions, denotes the direction from a place whose position is more closely defined by those which follow; e. g. Assem. I. 46, 21. ܡܢ ܠܬܚܝܬ ܟܐܦܐ ܚܕܐ *out from under a rock*, 1. 37,19; *β*) after prepositions it denotes a removal from the place more closely defined by those which precede; e. g. Assem. I. 54, 7. ܩܒܪܘܗܝ ܠܬܚܬ ܡܢ ܥܕܬܐ *they buried him under the Church*; Barh. 200, 16. ܠܩܕܡ ܡܢ ܡܕܝܢܬܐ *before the city*; 72, 19, 20; 66, 13. ܠܥܠ ܡܢ ܫܘܪܐ *from below*, (i. e. *above*) *the walls*; figuratively, 31, 17. ܠܥܠ ܡܢ ܟܠܗܘܢ ܝܘܬܪ̈ܢܐ *above all excellence*; one of the prepositions is; *b*) merely pleonastic; e. g. Eccl. x. 14. ܡܢ ܒܬܪܗ *after him*; Assem. I. 36, 22.

ܡܢ ܠܘܬܟ *from thee;* 37, 1; Dan.v. 24. ܡܢ ܩܕܡܘܗܝ *before him;* Barh. 65, 9. ܠܘܬ ܡܠܟܐ *to the King.*

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between,* ܒܝܢܬ — ܘܠ; e.g. Matt.xx.17. ܒܝܢܬܗ ܘܠܗܘܢ *between him and them;* frequently without the copula, xix. 10; ܒܝܬ — ܠ; e. g. Barh. 60, 13. ܒܝܬ ܚܪܢ ܠܐܘܪܗܝ *between Haran and Edessa;* 75, 17,18; 83, 15; 146, 13; rarely ܠ — ܠ; e. g. Barh. 60,8; *from—to,* ܡܢ — ܕܡܐ ܠ; e.g. Matt.i.17. ܡܢ ܐܒܪܗܡ ܕܡܐ ܠܕܘܝܕ *from Abraham to David;* in more general designations also without ܕܡܐ; e. g. Barh. 99, 17; 105, 7.

3. Besides the cases mentioned in § 55. B. 3. b) prepositions are repeated with several nouns which follow after one another, and depend upon one and the same preposition; e. g. Barh. 82, 10; 104, 11, 13; but the preposition is quite as frequently omitted after the first noun; e. g. Barh. 6, 1; 40, 12; 66, 6.

Rem.—As special idioms, are to be regarded the following; *a)* ܒ sometimes stands for ܠ (ἐν = εἰς); e. g. Luke ii. 3. ܐܙܠ ܗܘܐ ܟܠܢܫ — ܒܡܕܝܢܬܗ *each went to his own city;* iii. 3; Barh. 66, 16, 17; or serves to designate the value or price of a thing, equivalent to *for;* Barh. 64, 6. ܒܡܐܬܝܢ ܘܚܡܫܝܢ ܡܥܝܢ *for two hundred and fifty oboli;* 149, 8, 9; 191, 1, 2; 193, 19; *b)* ܠ denotes direction towards a place (§ 67. 1. b. δ); with numerals, with ܕܡܐ preceding = *about to; c)* ܠܘܬ and ܓܒ show, sometimes a possession in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. ܕܠܐ ܗܘܐ ܠܘܬܢ *which stands not in our power;* 23. 14; *d)* ܡܢ forms adverbs (§ 51. 3. a); expresses the pronouns *anybody — some* (§ 58. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. ܡܢ ܡܕܢܚܐ *towards*

morning; l. 29; *e)* ܡܛܠ often occurs before a duty or obligation (§ 67. II. 4. b); Ezra x. 4. It may also in respect to signification, be considered as a preposition; *f)* ܕܠܐ *without;* e. g. Barh. 227,5. ܕܠܐ ܐܝܕܝܐ ܘܕܠܐ ܪܓܠܐ *without hands and without feet.*

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§ 85. *Conjunctions.*

The Syriac language, in common with the other semitic dialects, is very deficient in conjunctions; but affluence of periodic diction in all languages arises from this class of words. Hence in syriac, upon the one hand, the periods are wanting in variety and continuance; and on the other hand the connective particles which do exist have many significations. In general the following may be observed:

I. Those conjunctions (e. g. *when, then*) are frequently omitted, which, in the protasis indicate the relation to the apodosis, and the two members are united by *and;* e. g. Gen. xix. 23. ܫܡܫܐ ܢܦܩ ܘܠܘܛ ܥܐܠ *when the Sun had arisen, Lot came;* xliv. 4.

Rem.—Moreover the following fall away; *a)* ܘ (*asyndeton*) after verbs of motion; e. g. Matt. ix. 7. ܩܡ ܐܙܠ *he arose and went;* Barh. 25, 1; 197, 19; especially in earnest discourse; e. g. I Sam. xv. 6; *b)* ܐܘ *or;* e.g. II Kings ix. 32. ܬܪܝܢ ܬܠܬܐ ܡܗܝܡܢܝܢ *two or three eunuchs;* *c)* ܟܕ more in accordance with Hebrew usage; e. g. Isa. l. 2. ܠܡܢܐ ܐܬܝܬ ܘܠܝܬ ܐܢܫ *wherefore was, I came, (when I came), no one there.* On the other hand ܘ is often repeated (*polysyndeton*); e. g. Barh. 51, 20. ܘܡܝܬ ܘܐܬܩܒܪ ܘܩܡ ܘܣܠܩ ܠܫܡܝܐ *he died, was buried, arose, and went to heaven;* 82, 17; 38, 5, 6.

2. As correlatives, conjunctions are used doubled in a

sentence; *a*) the same word; e. g. ܘ — ܘ and ܐܦ — ܐܦ *as well—as, both—and;* e. g. Assem. I. 291, A. 10, 11,v.E; ܐܘ — ܐܘ *either—or;* Barh. 112, 4; 223, 4, 5; ܐܢ — ܐܢ *whether—or;* e.g. 217,13; or *b*)different words; e.g. ܐܝܟ — ܗܟܢܐ *like—as;* Assem. I. 75, B. 11, 13, v. E; 374, 23, 24; with ܐܝܟܢܐ ܕ preceding; Ephr.I. 214, E; ܐܦܢ — ܐܠܐ *although—yet;* e. g. Barh. 91, 12, 13.

3. The conjunctions ܕ = *that, thereby,* or ܕܠܐ = *that not,* are usually connected with the future (§ 61.3.A); e. g. Assem. I. 515, B.32; Barh. 213, 6; but in as far as they have the signification of *since, because, (quod),* they are connected with the preterite; e.g. Matt. ix. 8. ܫܒܚܘ ܠܐܠܗܐ ܕܝܗܒ *they praised God, because he had given;* 12, 41; 13, 11; Barh. 24, 9.

4. Concerning the use of particular conjunctions, the following may be noted;

a) ܐܘ is sometimes used in comparisons (= ܡܢ); e. g. Matt. xi.22; xix.24; and likewise *b*) ܐܝܟ in comparing one thing with another of the same species; e. g. Isa. i. 7; Job xxiv. 14; Assem. I. 75, A. 1. v. E; 168, B. 29; with numerals it signifies *really, about;* Barh.104,13; *c*) ܐܠܘ *if,* (= לו ἐάν) denotes, in doubtful cases, the relation of the subjunctive; ܐܢ = אם εἰ in cases of certainty, denotes the indicative, and also occurs in indirect questions (§ 83.3); it is negative in those passages containing asseverations under oath, yet only in those which are translated,and which, according to the Hebrew idiom, are without any negation; with a negative ܠܐ ܐܢ, ܐܠܐ or ܐܢ ܠܐ, it is affirmative(compare אם and לא אם, Gesenius Lehrg. p. 844); e. g. Cant. 2. 7.

ܠܐ ܬܥܝܪܘܢ ܘܠܐ ܬܥܘܪܘܢ *wake not, rouse not ; d*) ܕ (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2 ; § 78.B. 2) ; *α*) from particles which it follows, forms conjunctions ; e. g. ܐܝܟ ܕ *just as*, Assem. I. 34, 17 ; *so that*, Matt. ii. 13 ; ܐܝܟܢܐ ܕ *just as*, John viii. 28 ; Ephr. I. 214, E ; ܐܡܬܝ ܕ (of time) *as, when*, Assem. I. 485, 15 ; ܡܛܠ ܕ *since, because*, Barh. 112, 7, 8 ; 160, 12 ; ܒܬܪ ܕ, 39,7, and ܡܢ ܒܬܪ ܕ, Assem. I. 213, A. 25, *afterwards ;* ܡܢ ܕܡܟܠܗ ܕ *as soon as*, I.218, 27 ; ܡܐ ܕ (of time) *when*, I.485,20 ; ܡܛܠܠ ܕ, Barh. 160, 16, and ܟܠܠ ܕ, 158,12, *since, because ;* ܥܕܡܐ ܕ *until, that*, (including the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; ܥܕܡܐ ܠܗܘܢ ܕ *so much that*, Barh. 193,2 ; ܩܕܡ ܕ *before*, 150,13 ; *β*) in the signification of *that*, ܕ is sometimes omitted before the future ; e.g. John xxi. 3. ܐܙܠ ܐܢܐ ܐܨܘܕ ܢܘܢܐ *I go that I may catch fish ;* after ܥܕ, John v. 7. ܥܕ ܐܢܐ ܐܬܐ ܐܢܐ *until that I come ;* or it is pleonastic after ܐܢ ; e. g. Matt. x. 13. ܐܢ ܗܘ ܕܫܘܐ ܒܝܬܐ *when the house is worthy ;* Mark viii. 3 ; Luke vi. 7 ; John viii. 36 ; after ܐܦܢ, Matt. ix. 21 ; ܠܘܠܐ Mark 13, 20 ; *e*) the copula ܘ also denotes *α*) *that*, especially after verbs of *sending, entreating, commanding*, etc ; e. g. Assem. I. 77, 23, 24 ; Barh. 11, 18 ; 97, 8 ; 105, 1 ; 152, 5 ; 221, 2 ; it forms *β*) the apodosis ; e.g. Barh. 39, 7. 8 ; and is *γ*) equivalent to *but* ; e. g. Barh. 11, 16 ; 16, 9 ; *δ*) it sometimes supplies the place of the comparative ܐܝܟ ; e. g. Job v. 7. Also the Hebrew אוּלָם is translated by the frequently occurring ܒܪܡ *yet, nevertheless.*

§ 86. *Interjections.*

1. The Interjection which denotes an imprecation or cry of distress, is usually connected with ܠ following; e. g. Eccl. x. 16. ܘܝ ܠܟܝ *woe to thee!* ii. 16. ܘܝ ܠܟܘܢ *woe to you!* Matt. xviii. 7; xxiii. 13–16; xxiv. 19; Ephr. II. 135, E. ܘܝ ܠܡܠܟܐ ܕܝܗܘܕܐ *woe to the king of Judah!* 274, D. ܘܝ ܠܡܬܚܫܒܝܢ ܢܟܠܐ *woe to those who meditate deceit!* 351, C. ܘܝܐ ܠܟܠܟܘܢ; or with E appended; e.g. ܘܝܐ ܠܝ *woe to me!* Ez. xxx. 2. ܐܘܗ ܠܝܘܡܐ *woe for the day!* sometimes with ܥܠ; e. g. Jer. l. 27. ܘܝ ܥܠܝܗܘܢ *woe to you!* or ܡܢ, Amira p. 449. ܐܘܗ ܡܢ ܫܪܒܬܐ ܗܕܐ *woe to this generation.* Without an intervening preposition, they are the usual expressions of grief and mourning, and the noun is then to be taken in the accusative; e. g. Judges xi. 35. ܐܘܗ ܒܪܬܝ *alas, my daughter!* Rev.xviii.10,16,19.

REM.—Sometimes ܐܘ occurs as an ordinary exclamation, with ܠ as a sign of the accusative; e. g. Barh. 333, 3, 4. As a particle of exclamation sometimes also occurs ܐܝܢ, properly, *verily*, *truly*; compare Amira p. 436.

2. Concerning the construction of particular interjections, the following may be observed:

a) ܗܐ *lo! behold*, is frequently pleonastic; e.g. Ephr. III. 149, B. ܦܓܪܐ ܗܟܝܠ ܗܘ ܡܝܘܬܐ ܗܐ ܬܠܐ ܒܢܦܫܐ *the mortal body is thus dependent upon the soul;* or at the beginning of a period it serves to give animation to the discourse; e. g. Ephr.III.247,C. ܗܐ ܦܪܝܫ ܗܕܡܢ *lo! our brother (member) is separated;* in designations of time, like the Greek ἤδη, it signifies *now, already;* e. g. Matt. iii. 10. ܗܐ ܢܪܓܐ ܣܝܡ ܥܠ ܥܩܪܐ ܕܐܝܠܢܐ *the axe is already laid at the roots of the tree;* Num. xxii. 28. ܗܐ ܬܠܬ ܙܒܢܝܢ *already the third time;* Assem. I. 369, 30; with ܡܢ ܕ following, *since that;* e.g. Acts

x. 30. ܗܳܐ ܡܶܢ ܕܨܳܡܶܬ ܐܢܳܐ *since that I have fasted;* Col. i. 4; preceded by ܠܳܐ (ܗܳܐ ܠܳܐ, from which comes ܠܳܘ) οὐχί, *nonne?* e.g. Matt. v. 46. ܠܳܐ ܗܳܐ ܐܳܦ ܡܳܟ̈ܣܶܐ ܗܳܕܶܐ ܥܳܒ݂ܕܺܝܢ *do not even the publicans the same?* verse 47; xiii. 27;

b) ܚܳܣ *far be it,* with ܠ of the person and ܕ before the future of the finite verb; e.g. Matt. xvi. 22. ܚܳܣ ܠܳܟ݂ ܡܳܪܝ ܕܬܶܗܘܶܐ ܠܳܟ݂ ܗܳܕܶܐ *far be it from thee, my lord, that this should happen to thee;* Assem 1. 341, A. 30. ܚܳܣ ܠܰܢ ܕܢܶܟ݂ܦܽܘܪ ܒܰܐܠܳܗܳܐ *far be it from us that we should deny God;* 375, 13. Sometimes the participle follows; e. g. Assem. I. 51, 12, 18. ܡܶܢܝ ܚܳܣ ܠܰܢ ܕܟܳܦܪܺܝܢܰܢ *far be it from us that we should deny;* the verb follows in the future, with ܐܶܢ preceding (= אִם compare § 85. 4. c); e. g. I Sam. xxiv. 7; or in the infinitive with ܠ; e. g. Gen. xliv. 7;

c) ܛܽܘܒ݂ܰܝܗ̱ *hail!* (= אַשְׁרֵי) with suffix plural, and the noun following with ܠ, to which the preceding suffix relates; e.g. Matt. v. 3. ܛܽܘܒ݂ܰܝܗܽܘܢ ܠܡܶܣܟ̈ܢܶܐ ܒܪܽܘܚ *hail to the poor in spirit;* verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E. ܛܽܘܒ݂ܰܝܟ ܐܳܦ ܠܳܟ݂ ܫܶܡܥܽܘܢ ܟܺܐܦܳܐ *hail also to thee, Simon Peter;* frequently absolute without ܠ; B. 3. v. E. ܛܽܘܒ݂ܰܝܟܝ ܐܽܘ ܫܟܺܝܡ *hail to thee O Sichem;* 96, A. 17, 19. —The Hebrew נָא is, in the Peshito, expressed by ܢܳܐ; e. g. I Kings xxii. 12.

APPENDIX.

Peculiarities in the Position of Words.

In the position of words, which, as in the Hebrew, is very easy and natural, besides the peculiarities referred to in the preceding chapters, the following deviations from the usual collocations, occur; *a)* the verbs ܗܘܳܐ and ܐܶܡܰܪ are interposed

between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. ܡܘܫܐ ܒܪ ܬܡܢܝܢ ܗܘܐ ܫܢܝܢ *Moses was eighty years old;* Luke v. 3; Exod. v. 16. ܘܠܒܢܐ ܐܡܪܝܢ ܠܢ ܥܒܕܘ *and bricks, say they to us, make ye.* The same is true; *b*) of personal pronouns, having the signification of ܗܘܐ; e.g. John viii. 33. ܙܪܥܗ ܚܢܢ ܕܐܒܪܗܡ *we are Abraham's seed;* verse 37; Heb. vii. 28. ܢܡܘܣܐ ܟܗܢܐ ܟܘܡܪܐ ܡܩܝܡ ܟܪܝܗܐ ܗܘ *it is the law which makes priests of feeble men;* *c*) more rarely the same occurs with the noun; e. g. Matt. xvi. 1. ܘܫܐܠܝܢ ܠܗ ܐܬܐ ܡܢ ܫܡܝܐ ܢܚܘܐ ܐܢܘܢ *they besought him that he would give them a sign from heaven;* *d*) more frequently it occurs with particles; e. g. Mark i. 45. ܠܡܕܝܢܬܐ ܕܢܥܘܠ ܓܠܝܐܝܬ *he should go openly into the city.* Compare ܗܘ and ܠܐ ܗܘ (§ 86. 2. a).

EXERCISES

IN

SYRIAC GRAMMAR,

AND

A CHRESTOMATHY,

PREPARED WITH REFERENCE TO

THE TRANSLATION OF

UHLEMANN'S SYRIAC GRAMMAR.

BY ENOCH HUTCHINSON.

NEW YORK:
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By E. HUTCHINSON
in the Clerk's Office of the District Court for the Southern District
of New York.

INTRODUCTORY REMARKS.

The following Exercises are designed for beginners, who need something simple, and at the same time, something which will lead them into a *thorough knowledge of the grammar.*

A small portion of Syriac, perhaps a page, should be selected and carefully analyzed in reference to all the important phenomena of the language. Every peculiarity in respect to each word should be critically examined. Perhaps the best course would be to trace one peculiarity throughout the page, searching the grammar and other helps; then trace another, and so on, until every peculiarity shall have been examined. Thus the most important facts will be strongly impressed upon the memory.

The great difficulty, especially with beginners, is. that they often attempt to investigate too many subjects at once and thus do not obtain clear ideas of any. There is frequently a great inclination to press forward and translate rapidly. Hence, many important subjects of investigation are entirely neglected, Superficial scholarship, is the unavoidable result of such a course.

That nothing may escape observation, a few general directions are presented to aid the learner in making his analysis. In mentioning those points, which are to be examined, the exact order in which they occur in the gram-

mar, has not been followed, but they have been so arranged, it is hoped, as best to facilitate the progress of the student; and they are intended to embrace the most important phennomena necessary to be attended to by the learner.

Before commencing the examination the pupil should be directed to the Introduction of the grammar, that he may become somewhat acquainted with the history and literature of the Syriac Language. The grammar should be studied rather as a book of reference than as one, which must be committed to memory. The student, at first, should consult it as an aid in analyzing. At the commencement of the analysis, he will feel the need of assistance, and that assistance he must find in the grammar. When he there discovers a principle of the language and perceives its application in parsing, he can easily retain it in his memory. By the time that he has carefully studied the Exercises and Chrestomathy through, he will not only have a considerable knowledge of the language; but will have most of the grammar *committed to memory*, with but very little effort, and no loss of time in learning rules and principles, whose application he does not perceive, and which consequently are apt to escape from the mind. After the pupil, in the course of his analysis, shall have become somewhat familiar with the grammar, he may recite it regularly through, and it will not be an unmeaning nor an uninteresting exercise.

The general divisions, in the Exercises, are marked by the character ¶, to distinguish them from similar divisions in the grammar marked §. Smaller divisions are inserted under Remarks and Explanations.

GENERAL DIRECTIONS FOR ANALYZING.

I. Find the *Guttural Letters* on page first of the Chrestomathy. Vid. Gram. § 1. Rem. 3, 4.

II. " " *Aspirates*, or on what letters *Kushoi* and *Rukok* are found. Vid. Gram. § 1. Rem. 4 ; § 5.

III. " " *Diacritical Points*, for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes. Vid. § § 2, 3, 4, and Rem.

IV. " " *Long* and *Short Vowels*. Vid. § 3. Rem. 3.

V. " " *Simple* and *Mixed* syllables.

VI. " " *Pure* and *Impure*, *Mutable* and *Immutable* vowels. Vid. § 45. A ; § 48. A.

VII. " " *Dipthongs*, *Quiescent* and *Otiant* letters. Vid. § 3. Rem. 4 ; § 13 ; § 14.

VIII. " " *Lineæ Marhetono*, *Mehagyono* and *Sheva*.

IX. " " *Linea Occultans*. Vid. § 8.

X. Find on what syllables the *Tone* is to be found. Vid. § 9.

XI. Examine the *Marks* of *Punctuation*. Vid. § 10.

XII. Find *Ribui*. Vid. § 6.

XIII. Read the *Syriac*.

XIV. *Translate*.

XV. Examine the *Changes* of *Consonants*—assimilated—transposed—dropped—added and exchanged. Vid. § 12.

XVI. Find the *Changes* of *Vowels*—thrown back—exchanged—transposed—dropped and added. Vid. § 15.

XVII. Find the *Suffixes* and *Prefixes*, *Sufformatives* and *Preformatives*. Vid. § 16; § 36; § 46.

XVIII. *Parse.* In respect to *Verbs*—ascertain whether they are *Simple* or *Compound*—Their *Conjugation*—*Voice*—*Regular* or *Irregular*—*Active*, *Passive* or *Neuter*—*Number*—*Person*—*Gender*—*Mood*—*Tense*—*Conjugate* and *Inflect* them to the Case, Mood, Tense, etc., where they are found—*Rule*. Vid. § 19., etc.; § 59., etc.

Nouns — *Signification* — *Suffix* or *Prefix* — *Adjective* or *Substantive*—*Derivation* and *Formation*—*Declension*—*Person*—*Number*—*Gender*—*State*—*Case*. Vid. § 43; § 70; § 44; § 71; § 45; § 73; § 74; § 46; § 47; § 48; § 50; § 77., etc.

Pronouns—What kind—Person—Number—Gender—Case—Suffix—Rule. Vid. § 16; § 17; § 54., etc.

Participles—Derivation—Active or Passive—Conjugation—Rule.

Adverbs—Primitive or Derivative—What they qualify. Vid. § 51; § 82.

Numerals—Cardinal or Ordinal—Gender—Decline—To what they belong.

Prepositions—Suffixes—What they govern. Vid § 52; § 84.

Conjunctions—What kind—Suffix or Prefix—What they connect. Vid. § 53. 1, 2; § 85.

Interjections—Primitive or Derivative. Vid. § 53. 3; § 86.

EXERCISES IN SYRIAC GRAMMAR.

EXERCISE FIRST.

VID. GRAM. § 1. REM. 3, 4.

¶ 1.

Find the Gutturals on the first page of the Chrestomathy.

1. Select all those letters which are EVER used as Gutturals; thus:

ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܐ ܗ
ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܥ ܗ ܐ ܐ ܚ ܐ ܗ ܗ ܗ ܐ ܗ ܚ
ܐ ܗ ܐ ܚ ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܗ ܐ ܚ ܐ ܗ ܚ ܐ ܐ ܐ ܗ ܗ ܐ ܐ ܐ
ܐ ܗ ܐ ܗ ܚ ܗ ܐ ܐ ܐ ܗ ܐ ܗ ܥ ܗ ܐ ܗ ܐ ܗ ܐ ܗ ܗ ܐ ܗ ܐ
ܐ ܐ ܗ ܥ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܐ ܐ ܗ ܐ ܐ ܥ ܐ ܥ ܐ ܗ ܐ ܥ ܐ ܐ ܗ
ܗ ܐ ܥ ܐ ܐ ܥ ܗ.

EXPLANATIONS.

a) The above are all guttural letters, but not all used as such in the text from which they are taken.

b) The guttural ܐ resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. ܥ has always a feeble sound. The Galileans pronounced ܥ and ܚ like א of the Hebrews. An Arabian would pronounce ܥ as a sort of vowel sound like *a*. It is a kind of soft breathing (comp. Gesenius' Hebrew Grammar, by Conant, § 6). The Greeks express ܚ as well as ܥ, sometimes by *Spiritus asper*, and sometimes by γ. Usually ܚ is sounded like *hh* with a rolling of the palate. ܗ before a vowel is our *h (Spiritus asper);* but when uttered after a vowel, it has nearly the sound of *h* in *Korah*, perhaps a little softer, as in *ah! oh!* It is difficult to ascertain exactly the sounds of these letters; still it is important that the learner should fix upon a definite pronunciation of each.

2. Find those letters which are here used as gutturals.

ܗ ܥ ܚ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ.

EXPLANATIONS.

a) Verse 3. word 3., ܗ is a guttural, as it would in Hebrew take a composite sheva, and it has no vowel of its own. (Some would perhaps prefer to call ܗ a regular movable consonant, and consider ܐ at the end of the word as otiant, and ܘ as quiescing in —̇).

b) Verse 3. word 4., ܥ is a guttural for the same reasons.

c) Verse 3. word 6., ܚ is a guttural for the same reasons.

d) Verse 4. word 6., ܗ is a guttural being movable. It belongs to the second syllable of the word, being preceded by a vowel (§ 15. 4. d). The other cases may be similarly explained.

Rem.—It should be remarked that there are some other guttural letters on the first page of the chrestomathy, which should be con-

sidered merely as movable consonants. It is true that all gutturals are sounded, and might be said to be movable consonants (compare Gesen. Heb. Gram., transl. by Conant, §23.2). Still we prefer to make a difference between gutturals and regular movable consonants. The latter, though guttural letters on page first, are the following :

3. Find those guttural letters which are regular movable consonants :

ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܗ ܚ ܚ ܐ ܗ
ܗ ܚ ܗ ܚ ܐ ܗ ܐ ܗ ܗ ܚ ܗ ܐ ܗ ܥ ܗ ܗ ܗ ܐ ܗ
ܥ ܐ ܗ ܥ ܥ ܥ ܗ ܥ ܥ ܗ.

EXPLANATIONS.

a) Verse 1. word 2., ܐ is a regular movable consonant, and is sounded nearly like the vowel —́, and does not quiesce in its vowel. In dialects kindred to the Hebrew, ܐ melts into the vowel far more readily than the sound of the Hebrew א melts into its vowel. Still ܐ retains its power as a movable consonant. It is very common in Syriac for a guttural letter to take a long vowel, where in Hebrew, it would have a composite Sheva. This seldom occurs in Hebrew (vid. Gesenius' Heb. Gram. by Conant. § 23. 2. Rem. 2).

b) V. 1. w. 5., ܗ is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., ܘ (not a guttural) is movable, as the preceding letter is not sounded, and the following one is quiescent.

d) V. 1. w.10., ܐ should be considered as movable though its sound so melts into the vowel, we can scarcely perceive that it has the power of a consonant.

e) V. 1. w. 11., ܐ is not movable, as it quiesces, though seldom, in — (§ 13. 1. Rem).

f) V. 1. w. 11., ܗ is movable for the same reasons as others above. — preceding it, belongs to the previous syllable (comp. ¶ 5. 1. f; § 15. 4. d).

g) V. 3. w. 2., ܗ is movable as it is a suffix, and = ךָ of the Hebrew (§ 13. Rem.).

h) V. 9. w. 9., ܠ is movable as it has a vowel of its own, though it so flows into the sound of the vowel that it is scarcely perceptible (¶ 1. 1. b).

Rem.—It should be remarked that two of the guttural letters ܐ and ܗ are sometimes used as quiescents and sometimes as otiant letters (§ 12. A. B. and Rem.; § 13; §14).

EXERCISE SECOND.

¶ 2.

Find the Aspirates or in what letters Kushoi (ܩܘܫܝܐ) *a hardening, and Rukok* (ܪܘܟܟ) *a softening are found.*

1. Those which are *ever* aspirated (§ 1. Rem. 3).

ܒ ܬ ܬ ܬ ܬ ܬ ܓ ܬ ܬ ܬ ܒ ܬ ܓ ܟ ܒ ܕ ܒ ܕ ܦ ܕ ܓ ܕ
ܕ ܒ ܬ ܕ ܒ ܒ ܟ ܟ ܕ ܟ ܒ ܕ ܬ ܕ ܓ ܕ ܓ ܕ ܕ ܕ ܟ ܒ ܕ ܕ ܬ
ܐ ܕ ܕ ܒ ܕ ܓ ܦ ܒ ܕ ܕ.

2. Find those, which are *aspirated* on page first (§5. and Rem. by Tr.).

ܬ ܬ ܬ ܬ ܬ ܓ ܬ ܬ ܬ ܒ ܬ ܓ ܕ ܒ ܕ ܦ ܕ ܓ ܕ ܬ ܕ ܒ ܒ ܒ
ܟ ܕ ܟ ܒ ܕ ܕ ܓ ܕ ܓ ܕ ܕ ܕ ܟ ܕ ܕ ܕ ܬ ܐ ܕ ܕ ܟ ܠ ܒ ܕ ܕ.

EXPLANATIONS.

a) Verse 1. word 1., ܓ is aspirated as it closes the syllable (§5. 2. Rem. c. *a*).

b) V.1. w.2., ܓ is aspirated as it follows an open or simple syllable (§ 5. 2. Rem. c. c., and § 15. 4. d).

c) V.1. w.4., ܓ is aspirated, because a letter, which would in Hebrew, take a vocal Sheva, precedes it (§ 5. 2. Rem. c. b).

d) V. 2. w. 4., ܒ is aspirated as the preceding word ends with ܐ (§5. 2. Rem. *a*).

e) V.3. w.2., ܕ is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

f) V.3. w.4., ܒ is aspirated because it follows a letter which would in Hebrew take a vocal Sheva, (§ 5. 2. Rem. c. b).

g) V.3. w.4., ܕ is aspirated as it is preceded by a letter which would in Hebrew take a composite Sheva and would of course be vocal (§5. 2. Rem. c. b).

h) V.3. w.5., ܒ is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

i) V.4. w.7., ܕ is aspirated as the preceding word ends in ܐ (§5. 2. Rem. *a*).

k) V.4. w.7., ܒ is aspirated as it closes a syllable (§ 5. 2. Rem. c. *a*).

l) V.7. w.4., ܕ is aspirated as it closes a syllable (§ 5. 2. Rem. c. *a*).

m) V.10. w. 4., ܕ is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

3. Find those which are not *aspirated*.

ܒ ܒ ܒ ܕ ܒ ܓ ܒ ܕ ܒ.

EXPLANATIONS.

a) Verse 1. word 1., ܒ is not aspirated as it begins a word (§ 5. 2. Rem. *a*).

b) V.4. w.1., ܒ is not aspirated though it is preceded by ܐ (§5. 2. Rem.*a*), because it begins a verse.

c) V.6 w.3., ܬ is not aspirated as it is preceded by a letter, which, in Hebrew, would not take a vocal Sheva, and which has no vowel (§ 5.2. Note by Tr.).

d) For the pronunciation of these aspirates see the *Alphabet*, and § 1. Rem. 3, 4.

Rem.—ܒ when aspirated is sounded like *v*, and when not aspirated like *b* ; ܕ like *th* in *that*, when aspirated, but otherwise like *d* ; ܦ when aspirated is sounded like *ph* or *f*, aud otherwise like *p* ; ܬ when aspirated like *th* in *thin*, in other situations like *t* ; ܓ is sounded like *g* hard whether it be aspirated or not * ; ܟ when aspirated is sounded like *kh* or *k* with a rolling of the palate ; in other situations like *k*. In general the aspirates are pronounced like the corresponding letters in Hebrew (vid. references above and Gesenius' Hebrew Grammar by Conant, § 6. 2. 3. and Note by Tr.).

EXERCISE THIRD.

¶ 3.

(§ 2 ; § 3 ; § 4 *and Rem.*).

Find the diacritical points for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes :

ܘܗܘ ܗܘܐ ܕܗܘܐ ܗܘܬ· ܗܘܐ ܩܪܝܒ ܐܬܐ ܗܘ ܐܬܐ ܘܗܘ ܐܬܐ

ܗܘܐ ܩܪܝܒ ܗܘܐ ܕܐܙܠ ܗܘܐ ܗܘ ܩܪܝܒ ܐܙܠ ܗܘܐ.

---

* The aspiration of ܓ would be indicated by the rolling of the palate.

EXPLANATIONS.

Rem. 1.—Diacritical points sometimes mark particular tenses and persons of verbs (§ 4. Rem.).

Rem. 2.—The vowel system of the Syrians began to be introduced in the time of Mohammed. Then and even after the system was completed by introducing characters from the Greek vowels, the ancient diacritical points were used to some extent by many writers. They are now seen in the more ancient writings.

Rem. 3.—The diacritical points here presented and others, appear in ancient Syriac writings, perhaps from the fact that they have been copied from more ancient editions, and in some cases doubtless, directly from the oldest editions of the Peshito. The several editions have been copied with so much care, that even after the vowel system came into use, the diacritical points, which had been used long before, were copied as well as the more recent vowels. Thus appear sometimes two characters to represent one vowel sound. As later editions have appeared, however, those points have gradually been omitted and vowels substituted, though, some remnants of the old system are still left (§2; §3; §4).

a) Verse 1. word 4., ܠܐ̱. The diacritical point under ܠ, according to the principles laid down byLudov. deDieu,indicates the vowel —̱. We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4.Rem.).

b) V.1. w. 5., ܘܗܘ. The point under ܗ, according to Amira, indicates —̈ (§4.Rem.).

c) V.3. w. 2., ܐܡܪ. The point under ܐ indicates, according to Ludov. de Dieu, the vowel —̈ (§4. Rem.).

d) V.3. w. 3., ܗܘܐ. Diacritical points are often placed under and over the radical letters of verbs,sometimes to distinguish particular persons and sometimes to indicate vowels (vid. ¶ 3. Rem. 1). In the imperative and infinitive it may be wholly omitted or inserted underneath (vid. §4.Rem.; also compare Hoffmann's Syriac Gram. § 14).

EXERCISE FOURTH.

¶ 4.

Find the Long and Short vowels (§ 3. *Rem.* 3).

I. Find the *Long* ones :

EXPLANATIONS.

a) Verse 1. word 1., are both long as they are followed by quiescent (§ 3. Rem. 3. b).

b) V.1. w.5., is long because o quiesces in it.

c) V. 1. w. 11., is long as it has a quiescent (§13. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

EXPLANATIONS.

a) Verse 1. word 2., ܼ is short as it is a regular short vowel.

b) V. 1. w. 10., ܼ is short as Olaph is movable, not quiescing.

c) V. 3. w. 1., ܼ is short as it has not ܘ quiescing in it (§3. Rem.3).

Rem.—In v.1. w.2., ܼ and several other short vowels on page first, form dipthongs with ܘ and ܝ. These quiescent letters do not fully coalesce with their respective vowels; but melt into them to a greater extent than they would do in Hebrew, under similar circumstances. They can scarcely, therefore, be considered as movable consonants, as they would be in Hebrew. Still the vowels in these cases are heterogeneous and the quiescents do not sufficiently coalesce, in our estimation, to make the vowels long (vid. Gesen. Heb. Gram. by Conant, § 8. 4; Uhlemann § 1. Rem.4).

EXERCISE FIFTH.

¶ 5.

Find the Simple and Mixed Syllables (§15. 3 *and* 4).

I. Find the *Simple* Syllables:

ܗܘܐ ܠ ܐ ܗܘܐ ܠܘ ܐܝ ܡܠ ܟܐ ܘܗܘܘ ܡܠ ܟܐ ܗܘܐ ܠܘ ܐܝ ܟܢ

ܐ ܟܢ ܗܘܐ ܠܘ ܐܝ ܢܐ ܗ ܟܠܐ ܡܠ ܗܘ ܗܘܐ ܠܘ ܐܝ ܗܘܐ ܟܠ ܘܐ

ܐܬ ܘܢ ܗܘܐ ܒܝܬܐ ܢ ܘܐ ܡܠ ܣܪܐ ܐܦ ܐ ܘ ܟܠ ܘܡ ܗܘܐ ܩܐ ܗܘܐ ܠ

ܦܘ ܡܢ ܟܐ ܦܘ ܟܢ ܗܘܐ ܢܘ ܘܗܘ ܦܐ ܐ ܢܝ ܗܘܐ ܢܘ ܐܕ ܟܐ

ܟܦܘ ܠܟܐ ܢܐ ܗ ܢ ܡܘ ܗܘܐ ܠܐ ܡܐ ܐܐ ܦܐ ܢ ܗܘܐ ܐܠ ܟܐ

ܗܕܐ ܢܘ ܠܐ ܐ ܗܕܐ ܢܘ ܗܘܐ ܗܘ ܠܐ ܩܐ ܢܘܗ ܗܕܐ ܢܘ ܐܬܐ ܗܘܪܐ
ܗܘܐ ܠܡܟܐ ܡܢ ܠܡܟܐ ܠܟ ܐܬܐ ܐܪ ܐܪ ܀ ܗܕܐ ܢܘ ܗܘܐ ܘܠܐ ܐܝ
ܠܐ ܠܡܟܐ ܡܢ ܗܘܐ ܩܐ ܠܡܟܐ ܡܢ.

EXPLANATIONS.

Rem.—A simple syllable terminates in a vowel sound, and that vowel sometimes has a vowel letter quiescing in it. A mixed syllable terminates in one or more movable consonants. Every vowel stands in a simple syllable when the following consonant takes a vowel.

a) Verse 1. word 1., ܡ̈ܪܝ is a simple syllable as it ends in a vowel sound, although it has a quiescent; ܡ has a vowel of its own and is of course sounded with the following syllable (vid. ¶ 5. 1. Rem., and § 15. 4. d).

b) V.1. w.2., ܐܝ is simple for the same reason as last, the syllable ending with ܝ and not with ܐ (vid. §15. 4.d).

c) V.1. w.2., ܐܘ is a dipthong and should be considered, we think, as a simple syllable because ܘ coalesces in the vowel to such an extent that the syllable ends in a vowel sound, though the coalescence is not so perfect as in a regular case of quiescence. Some may regard ܘ as a movable consonant as it would be in Hebrew, under similar circumstances, but we incline to the former opinion (vid. ¶4. 2. Rem.; Gesen. Heb.Gram. by Conant, § 8.4).

d) V.1. w.4., ܡܢ is simple (vid. reference above).

e) V.1.w.4., ܠܟܐ is simple, ܐ quiescing in —.

f) V.1. w.5., ܗܘܘ is simple, the last ܘ quiescing.

g) V.1. w.10., ܐ is simple as ܠ which follows Olaph has a vowel of its own.

h) V.1. w.11., ܗܘܐ is simple, Olaph quiescing in —, though it seldom quiesces in that vowel (vid §13.1 Rem.; compare ¶ 1. 3. e).

i) V. 3. w.2., ܩܐ is simple, ܐ quiescing in — and ܝ being otiant.

k) V.3. w.5., ܐ is simple as ─ is a long vowel and ܡ belongs to the next syllable (§15. 4. d).

l) V.4. w.5., ܫܝ is a dipthong and ends in a vowel sound as ܝ melts into the vowel to such an extent that it can hardly be considered as a movable consonant as it would be in Hebrew. We choose then to place the syllable among *simple* ones ; ܢܝ in verse 4. word 7., and ܗܝ in verse 7. word 8, are similar instances (vid.¶4.2.Rem. ; ¶5.1.c).

m) V.4. w.6., ܢܘ is simple as ܘ quiesces in ─ making it a long vowel, and ܗ belongs to the next syllable (§15.4.d).

n) V.7. w.3., ܠܗ is simple as ܗ belongs to the penult syllable and follows a long vowel (§15. 4. d. ; compare ¶ 1. 2. d).

2. Find the *Mixed* Syllables :

ܩܘܡ ܕܗ ܕܡܠ ܗܘܬ ܡܢܗ ܩܠܠ ܠܘܬ ܫܡܫ ܠܘܬ ܫܡܫ

ܕܢܫܐ ܢܝ ܡܩܛܘ ܩܛܝ ܕܙ ܟܪ ܩܘܗ ܐܝ ܗܘܙ ܡܟܘ ܕܟ ܗܘܡ

ܕܡܟܠ ܕܦ ܙܩܢܝ ܟܠܠ ܕܟܪ ܕܢܫܐ ܗܘ ܩܛܝ ܢܦ ܩܠ ܟܠܠ ܗܘܕ

ܟܫܐ ܡܢ ܗܘ ܢܦ ܠܟܠ ܗܘܙ .

EXPLANATIONS.

a) Verse 1. word 1., ܫܡܫ is mixed as it ends with a consonant sound (vid. ¶ 5.1. Rem.).

b) V.1. w. 9., ܠܘܬ is mixed, ending in a consonant sound (vid. ¶ 5. 1.Rem.).

c) V.3. w.2., ܗܘ is mixed as ܗ = הָ in Hebrew and is of course movable (§ 13. Rem.).

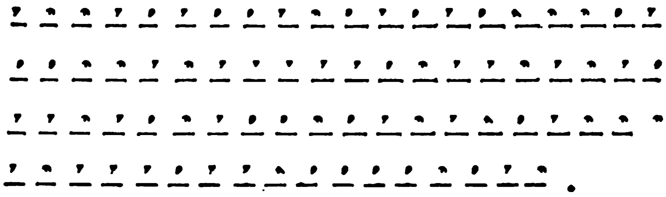
d) V.7. w.7., ܕܟܠ is mixed as ─ is short when ܘ does not quiesce in it, and the following consonant has no vowel (vid. §15.4, and §3. Rem.3).

EXERCISE SIXTH.

¶ 6.

Find the Pure, Impure, Mutable and Immutable vowels (§ 45. *A*; § 48. A).

1. Find the *Pure* vowels:



EXPLANATIONS.

Rem. A pure vowel, is one with which no consonant colesces. An impure vowel is one with which a consonant coalesces.

a) Verse 1. word 2., ‑ is pure* as the syllable oΔ is a dipthong (vid. § 3. Rem. 4; also Palfrey's Gram. § 2), and o does not fully quiesce in ‑, though it so far coalesces that it can hardly be considered as a movable consonant. Still as the vowel is a heterogeneous one and o does not fully coalesce in it, we scarcely feel authorized to place the vowel among the impure ones, though some may prefer to do so, (vid. ¶ 4. 2. Rem.; ¶ 5. 1. c. and 1; Gesenius' Heb. Grammar by Conant, § 8.4; compare §15. 4. d; also ¶ 6.2. Rem., and ¶ 6. 1.Rem.).

b) V.1. w.9., ‑ is pure as o does not quiesce in it, being a movable consonant and Δ preceding being pronounced with a vocal sheva.

* It is also mutable (¶ 6. 4. b).

c) V.1. w. 10., — is pure as Olaph does not quiesce in that vowel. Olaph is here a movable consonant according to the analogy of the Hebrew (vid.§1. Rem.4.;also Gesenius' Heb. Gram. by Conant, §23.2).

d) V.3. w.5., — (the first one) is pure † as ܘ being a movable consonant does not quiesce in — (vid. last references).

e) V.3. w.7., — is pure as ܗ is movable, ܗ being sounded as if it had Sheva, and forming a part of the syllable.

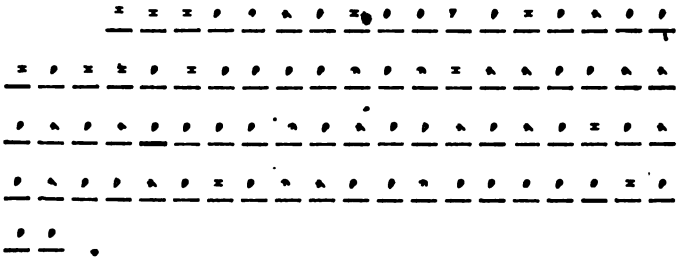
f) V.3. w.9., — is pure and immutable as ܚ does not quiesce in it, being a guttural (comp. ¶ I. 2. a).

g) V.4. w.5., — is pure as ܘܐ is a dipthong (vid. *a* above).

h) V.7. w.3., — is pure as ܚ is a guttural.

i) V.7. w.9., — is pure as ܗ is = ה in Hebrew and is of course a movable consonant (vid. § 13.Rem. — is also mutable according to the general rule (¶6. 2. Rem.).

2. Find the *Impure* vowels:



EXPLANATIONS.

a) Verse 1. word 1., — and — are both impure vowels as they have ܝ quiescing in them.

† — is also immutable (¶ 6. 4).

b) V.1. w.3., — is impure as ܘ quiesces in it (compare ¶ 6. 1. e).

c) V.1. w.11., — is impure as Olaph quiesces in it, though it does not often quiesce in that vowel (§ 13. 1 and Rem.). The other cases are similarly explained.

Rem.—As a general thing, those vowels, which are pure are mutable and those which are impure are immutable; but there are as in Hebrew many exceptions (vid. ¶ 6. 1. a. b. c. d. e. f. g. h. i).

3. Find the *Mutable* vowels (compare ¶ 6. 2 Rem.):

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — .

EXPLANATIONS.

a) Verse 1. word 10., — is mutable (also pure, according to the general rule (vid. ¶ 6. 1. c) as it is in a simple syllable (compare ¶ 6. 4. d).

b) V.3. w.2., — is mutable as it has no quiescent and is long.

c) V.4. w.2., — is mutable as it is in a simple syllable.

4. Find the *Immutable* vowels:

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — — — — — — —

EXPLANATIONS.

Rem.—Those vowels are immutable, as in Hebrew; in which either a vowel letter quiesces; or from which a vowel letter has fallen away; short vowels in mixed syllables which would in Hebrew take Daghesh forte; and vowels immutable by nature.

a) Verse 1. word 1., — — are both immutable as well as impure, having quiescents.

b) V.1. w.2., — is in a simple syllable, is pure, and cannot properly be considered as immutable though ܘ coalesces with it to some extent (vid. ¶4.2.Rem.; ¶5.1.c; ¶6.1.a).

c) V.1. w.4., — over ܡ is immutable by position as ܡܰܠܠܳܢ is derived from ܡܰܠܶܠ a ܥܥ verb, and the ܠ is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Daghesh forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10., — is short but in a simple syllable (¶5. 1.*g*) and consequently not immutable.

e) V.1. w.10., — (the first one) is immutable by nature (48. A. Masculines); it is sometimes, however, like all the other vowels, mutable (vid. § 15.1.b; § 45.2.b) as in Hebrew (vid. Stuarts' Heb. Gram. §127).

f) V.1. w.11, — is immutable as ܝ quiesces in it (¶ 6. 2. c).

g) V.3. w.1., — is immutable as it is in a short mixed syllable.

EXERCISE SEVENTH.

¶ 7.

Find the Dipthongs, Quiescents and Otiant Letters (§3.*Rem.*4; § 13; § 14).

I. Find the *Dipthongs* (§ 3. Rem. 4; Palfrey's Gram. § 2):

EXPLANATIONS:

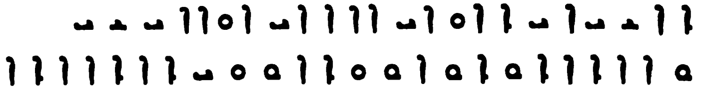
a) Verse 1. word 2., o̲ is a dipthong as o is in the same syllable with ̲ without fully quiescing in it, though o so melts into the vowel that the syllable may be considered as ending in a vowel sound (vid. ¶4.2.Rem.; ¶5. 1. c and 1; Gesen.Heb.Gram. by Conant, §8. 4).

b) V.3. w.4., o̲ is a dipthong for the same reason as last.

c) V.4. w.5., ̲ is a dipthong as unites with ̲ but does not fully quiesce in it (vid. references above).

Rem. It will be observed that dipthongs in Syriac as well as in Hebrew, are quiescent letters with heterogeneous vowels; but in Hebrew the quiescent letters are movable while the reverse is true in Syriac.

2. Find the *Quiescents*:



[illegible]

EXPLANATIONS:

a) Verse 1. word 1., [illegible] is a quiescent as it unites with the sound of the preceding vowel (§13.3).

b) V.1. w.2., [illegible] is a regular quiescent letter; but does not here fully quiesce, though it forms a dipthong and so melts into the vowel that the syllable may be considered as ending with a vowel sound (vid. ¶7.1.a).

c) V.1. w.3., [illegible] is not quiescent as it is a movable consonant, [illegible] not being sounded. The following [illegible] however quiesces in the preceding vowel.

d) V.1. w.5., [illegible] (the first one) is movable as it would in Hebrew take a vocal Sheva; the second [illegible] quiesces in [illegible].

e) V.1. w.9., [illegible] does not quiesce in [illegible] as it is movable (vid. ¶6. 1. b).

f) V.1. w.11., [illegible] quiesces in [illegible] though it is rather unusual (§13. 1.Rem.).

g) V.3. w.2., [illegible] quiesces in [illegible].

3. Find the *Otiant* Letters:

[illegible]

a) Verse 1. word 2., [illegible] is otiant as it is a part of the suffix and is not followed by [illegible] (vid. § 14. 2. b).

b) V.3. w.2., [illegible] is otiant because it follows a quiescent.

EXERCISE EIGHTH.

¶ 8.

Find Lineæ Marhetóno (ܡܪܗܛܢܐ), *Mehagyóno* (ܡܗܓܝܢܐ), *and Sheva, where there is no accumulation of consonants.*

1. Find instances of *Marhetóno* and *Mehagyóno*:

ܐܪ .

EXPLANATIONS:

a) Verse 5. word 7., ܐܪ. Here is an accumulation of consonants, and to indicate that they could not all be sounded conveniently, Marhetóno (or a horizontal line) would regularly be placed over ܪ . In this case the ܪ would in Hebrew take silent Sheva. ܐ must of course be pronounced with a vocal Sheva (vid. § 7).

Rem.—1. There seems to be no instance of Mehagyóno on the first page. A.T. Hoffmann in his Syriac Grammar gives ܪܚܠܬܐ as an instance. The ܚ is to be sounded as though a short *e* followed it (vid. § 7).

Rem.—2. It appears that Marhetóno indicates silent Sheva when there is an accumulation of vowelless consonants, but under no other circumstances, though silent Sheva, in reality, frequently occurs as in Hebrew. So Mehagyóno represents vocal Sheva only when there is a similar accumulation of vowelless consonants, though when there is no accumulation vocal Sheva often occurs.

2. Find instances of *Simple vocal Sheva :*

ܒ ܠ ܘ ܠ ܠ ܠ ܒ ܠ ܘ ܠ ܒ ܘ ܘ ܒ ܘ ܐ ܦ ܦ ܠ ܪ ܪ ܕ ܪ ܪ
ܠ ܠ ܠ ܒ ܠ ܘ ܠ ܘ ܠ .

EXPLANATIONS.

a) Verse 1. word 1., [illegible] would, in Hebrew, take a vocal Sheva, and as it cannot well be pronounced without the aid of a vowel or half vowel we must use the Sheva. This cannot be considered as an instance of Mehagyóno, for there is no accumulation of consonants which are destitute of vowels (vid. § 7). According to Lud. de Dieu and Norberg, the Syrians *did use* the Sheva and pronounced consonants accordingly, as in Hebrew (vid. §5.1).

b) V. 1. w.4., [illegible] should be pronounced with a vocal Sheva like [illegible] under *a* (vid. references above).

Rem.—We find no characters to indicate Sheva and seldom any to indicate Marhetóno and Mehagyóno, still we are to pronounce the consonants where those characters would regularly occur, as we should if they had actually appeared.

c) V.3. w.5., [illegible] is pronounced with a Sheva. The preceding syllable being simple, [illegible] belongs to the final syllable.

d) V.3. w.9., [illegible] makes a part of the first syllable of the word and should not be pronounced with vocal Sheva.

e) V.6. w.3., [illegible] is pronounced with a vocal Sheva as it constitutes a part of the penultimate syllable, being preceded by a long vowel (§ 15.4).

f) V.9. w.9., [illegible] should be pronounced with a vocal Sheva (vid. last reference).

3. Find the *silent* Shevas, where there is no accumulation of consonants destitute of vowels :

[illegible]

[illegible]

EXPLANATIONS.

a) Verse 1. word 1., [illegible] would regularly in Hebrew take a

silent Sheva (vid. Conants' Gesen. Heb.Gram. §10; also ¶8. 2. a. b and Rem.).

b) V.1. w.2., ܘ would in Hebrew take a silent Sheva, being a movable consonant at the end of a syllable; but in Syriac it so melts into its vowel, that the syllable may be considered as terminating in a vowel sound, and ܘ does not take silent Sheva (vid. ¶ 4. 2. Rem.; comp. references above).

c) V.3. w.1., ܠ takes silent Sheva as it closes a syllable.

d) V.3. w.2., ܗ is a movable consonant at the end of a syllable being equivalent to הּ in Hebrew and takes silent Sheva.

e) V.3. w.9., ܗ̣ is at the end of a mixed syllable with a short vowel, and takes silent Sheva though a guttural (vid. ¶8.4.d; ¶6.1.f; comp. Gesen. Heb. Gram. by Conant, §22. 3).

f) V.4. w.5., ܝ forms with the vowel ܰ a dipthong. It would in Hebrew be pronounced as a movable consonant and take a silent Sheva; but in Syriac it so melts into its vowel that it can hardly be considered as a movable consonant and does not take a silent Sheva (vid. ¶4. 2. Rem.; ¶8.3.b).

g) V.9.w.5., ܦ takes a silent Sheva as it is preceded by a short vowel and ends the antepenultimate syllable.

4. Find instances of *Composite Sheva:*

ܗ̣ ܚ̣ ܗ̣ ܗ̣ ܗ ܗ ܗ̣ ܗ ܗ ܗ̣ ܗ ܗ ܗ̣ ܗ̣ .

a) Verse 3. word.3., ܗ̣ would in Hebrew take a composite Sheva and is pronounced as though it did here (vid. Gesen. Heb. Grammar by Conant, §22. 3; ¶1.2.a).

b) Verse 3. w.6., ܚ takes composite sheva for similar reasons as in the case above.

c) V.3.w.9., ന് does not take composite Sheva but silent Sheva simple as in Hebrew. The Gutturals take simple Sheva where other consonants would take silent Sheva (Gesen.Heb.Gram. by Conant,§22.3).

d) V.4. w.6., ന takes composite Sheva (vid. *a* above).

EXERCISE NINTH.

¶ 9.

Find instances of *Linea Occultans* (§8) :

ന̱ ന̱ ന̱ ന̱ ന̱ ന̱ ന̱ ന̱ ന̱ ന̱ ന̱.

EXPLANATIONS.

a) Verse 1. word 2., ന̱ is an instance of Linea occultans, indicating that the ന is not sounded (vid. §8; §12.1.A. and B., also Rem.).

b) V.1. w.3., ന̱ is another instance of Linea occultans. The horizontal line under ന shows that the letter is not to be pronounced. In this case o begins the syllable. The othe cases are similarly explained.

EXERCISE TENTH.

¶ 10.

Find on what Syllables the Tone rests (§ 9) :

ܗܘܐ ܐܝܬ ܠ ܠ ܠܡܠܬܐ ܗܘܐ ܐܝܬ ܡܢ ܘܗܘ ܡܢ ܗܘܐ ܐܝܬ ܥܡܬ

ܡܫܝܚܐ ܐ ܪ ܗܘܐ ܗܘ ܟܠܐ ܠ ܠܡܠܬܐ ܥܡܬ ܗܘܐ ܐܝܬ ܗ ܡܢ ܗܘܐ

ܗܪ ܥܡ ܢܡ ܘܗܘ ܢܡ ܪ ܗܘܝ ܢ ܗܘܐ ܢ ܟܠܗ ܗܘܕ ܡܢ ܗܘܬܐ

ܟܠܐ ܗܕ ܕܘ ܐ ܗ ܢܝ ܡܟܠܗ ܠ ܡܢܝ ܕܪ ܪ ܗܘܐ ܟܠܗ ܠܐ ܥܡ

ܗܘܐ ܐܝܬ ܢܡ ܟܠܐ ܗܕ ܐ ܢܡ ܗܘܐ ܗܘ ܠܐ ܗܘ ܡܢܝ ܢܥ ܢܡ

ܠܐ ܡܪ ܗܘܐ ܗܘ ܡܪ ܗܘܐ ܡܪ ܠܟܠ ܪܐ ܢܥ ܗܪ ܪ ܢܡ ܢܡܪ

ܟܠܗ .

EXPLANATIONS.

a) Verse 1. word 1., ܥܡܬ is the final syllable and takes the tone because it ends with a movable consonant (§9.1 and 2).

b) V.1. w.2., ܐܝܬ takes the tone, as ܘ in the final syllable ܘܬ is not movable (vid. ¶4. 2. Rem.; ¶8. 3. b; §9.1 and 2). ܗ and ܝ are not sounded.

c) V.1. w.4., ܡܢ is the penultimate syllable and has the tone according to the general rule (§9.1).

d) V.3. w.2., ܗܘ is the final syllable and takes the tone because ܗ is movable.

e) V.3. w.5., [illegible] is the penultimate and takes the tone. [illegible] belongs to the last syllable (§15. 4. d).

f) V.4. w.5., [illegible] takes the tone because it ends with a movable consonant.

g) V.5. w.3., [illegible] is inserted above as receiving the tone according to the general rule, though it is somewhat doubtful whether, in such cases the tone was on the penultimate or ultimate syllable (§ 9. 1. Rem.). Euphony would seem to favor the former opinion; there is another instance of the same kind in v.7. w.3.

EXERCISE ELEVENTH.

¶ 11.

Find the Marks of Punctuation (§10):

• • • • • • • • • ⁏ ◆ ⁏ • • • • • • ⁏ • • • •

EXPLANATIONS.

a) Verse 1. word 4., • is a mark of punctuation more generally used to denote the end of a period, but sometimes used in the middle to denote a slight pause similar perhaps to our comma. It is used so here (§10.d).

b) V.1. w.15., • denotes the full close of the period.

c) V.5. w.4., ⁏ indicates the end of the protasis (§10.a).

d) V.5. w.7., ◆ is supposed to indicate the longest pause of any mark of punctuation. It is sometimes written thus ∷ (§10.c).

e) V.6. w.5., ⁏ indicates the end of the apodosis(vid.§10.c).

EXERCISE TWELFTH.

¶ 12.

Find instances of *Ribui* (§6):

ܘܒܠܥܕܘܗܝ, ܚܝ̈ܐ, ܘܚܝ̈ܐ, ܕܒܢܝ̈ܢܫܐ,

EXPLANATIONS.

a) Verse 3. word 4., ¨ over the word is an instance of Ribui indicating that the preposition has a plural suffix (§ 6.1.Rem.; §16.C).

b) V.4. w.2., here Ribui indicates that the noun over which it is placed is in the plural number though it is rendered as if it were in the singular. This word occurs only in the plural form (§44.Rem.6). The same is true in respect to v.4. w.4.

c) V.4.w.7., Ribui indicates simply the plural form of the noun as above.

EXERCISE THIRTEENTH.

¶ 13.

Read the *Syriac*:

Verse 1., Bᵉrīshīth aïthau vō mélethō vᵉhū mélᵉthō aïthau vō lᵉvōth alōhō. valōhō aïthau vō hū mélᵉthō.

V. 2., hono aïthau vo vrishith lvoth aloho.

V. 3., kul bidheh hhvo vvelodhau ophlo hhdho hhvoth medhém dahhvo.

V. 4., béh hhaye hhvo. vhhaye aïthayhun nuhro dhavnaynosho.

V. 5., vhu nuhro vhheshuko manhar, vhheshuko lo adhrkeh.

V. 6., hhvo varnosho dheshtadhar mén aloho. shméh yuhhanon.

V. 7., hono etho lsohdhutho dhnashedh al nuhro. dkulnosh nhaymen bidheh.

V. 8., lo hu hvo nuhro. elo dhnashedh al nuhro.

V. 9., aïthau vo ger nuhro dhashroro. dhmanhar lkulnosh detho lolmo.

V. 10., bolmo hvo. volmo vidheh hvo. volmo lo yadheh.

EXPLANATIONS.

a) Verse 1. word 1., ܒܪܺܫ is the first syllable, ܒ not making a syllable of itself. The ᵉ answers to the Sheva in Hebrew, and is pronounced like a very short *e*.

b) V. 1. w. 2., ܐܺܝܬ is perhaps best pronounced like aï, though the *a* sound is scarcely perceivable. In ܗܘ̇ܐ, ܘ having a heterogeneous vowel, does not fully quiesce, still it so melts into the vowel that it can hardly be considered as a

movable consonant (vid ¶4.2.Rem.). ܗ is not sounded as it takes Linea occultans (§8) and the ܝ is otiant (§ 14. 2).

c) V.1. w.3., ܗ̱ܘܐ. ܗ̱ is not sounded on account of Linea occultans, and ܘ becomes vocal by beginning a syllable.

d) V.1. w.10., ܐܲ is pronounced *ă*. Olaph so unites with the *a* sound that it is scarcely perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., ܐ̇ܘ. ◌ܳ is pronounced broad and *long* as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., ܟܽܠ is pronounced thus: *kul*, *u* taking the broad and short sound. The ◌ܳ is short here as it has no quiescent (vid. §3. Rem. 3).

g) V.3.w.2., ܒܺܐܝܕܶܗ bĭdhéh. ܐ quiesces in ◌ܺ, and ܝ is otiant. ܗ is a movable consonant though a guttural letter.

h) V.3.w.4., vᵉvelᵉothău. ܠ must be sounded with a vocal Sheva (vid. ¶8.2). ܬ being preceded by a vowel is aspirated. ܝ as well as ܗ̱ is otiant.

i) V.3. w.9., ܕܰܗܒܳܐ dahhvō. ܗ is movable and pronounced with the first syllable. ◌ܰ has a broad and short sound.

j) V.4. w.5., ܬܰܝ thay. ◌ܰ is short and broad as it has no quiescent though ܝ so melts into the vowel that it can hardly be considered as a movable consonant (vid. ¶4. 2.Rem.).

k) V.6.w.1., ܗ̱ܘܳܐ hhᵉvō. ܗ is pronounced with Sheva. ܘ is vocal and ܐ quiesces in ◌ܳ.

EXERCISE FOURTEENTH.

¶ 14.

Translate Literally :

Verse 1. In (the) beginning was (the) Word and he (or it the) Word was with God and God was he or it (the) Word.

2. This was in (the) beginning with God.

3. Every (thing) by (the) hand of him was; and without him also not anything was which was.

4. In him life (lit. lives) was, and life was (lit. lives were) (the) light of (the) sons of man.

5. And he (or it) light, into (the) darkness, shineth (lit. causing or permitting to shine §23.2.*a.b*), and (the) darkness did not comprehend it.

6. (There) was a son of man, who was sent from God, whose name (lit. the name of him) (was) John.

7. This (man) came for a witness, who shall (should) bear witness concerning (the) light, that every man might believe through (the) hand of him.

8. He was not (lit. not he was) (the) light; but (came for a witness) who might bear witness concerning (the) light.

9. For (that light) was (the) light of truth, which shineth upon every man, who cometh into (the) world.

10. (He) was in (the) world (lit. in the world was) and (the) world was by his hand and (the) world did not know him.

EXPLANATIONS:

a) Verse 1. word 1., ܒܪܫܝܬ. In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state ; but this is by no means universal in laterSyriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3., ܐܝܬܘܗܝ ܗܘܐ *was*. The substantive verb ܗܘܐ *to be*, in connection with the other substantive verb ܐܝܬ *to be*, (third person masculine ܐܝܬܘܗܝ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5., ܘܗܘ. ܗܘ is a pronoun of the masculine gender. It is pleonastic and need not be rendered (§55). As the neuter gender in Syriac is included in the masculine and feminine ܗܘ might be considered either as neuter or masculine and may mean he or it (§43).

d) V.3. w.3., ܗܘܐ is rendered *was*, and is in the imperfect without ܐܝܬܘܗܝ (vid. §65.B.*a*).

e) V.3. w.7., ܗܘܬ is rendered *was*, same as last. The same is true in respect to ܕܗܘܐ (v.3. w.9).

f) V.3. w.6., ܐܢܫ and ܡܕܡ (v.3. w.8) should be taken together. The first means *any* and the second *something* or

thing. Taken together they should be rendered *any thing.*

g) V.4. w.2., ܚܝ̈ܐ is rendered *life.* The noun always takes the plural form though it usually takes a singular meaning and has sometimes a singular and sometimes a plural verb. Here it takes a verb singular and in v.4. w.4., a verb plural.

h) V.5. w.4., ܡܣܬܒܪ is a participle; but it is used instead of the present tense of the verb (§64.2.A. andRem.; also ¶ 18.5).

i) V.6. w.8., ܐܫܬܕܪ means (lit.) *is sent;* but with ܗܘܐ it forms the imperfect tense.

EXERCISE FIFTEENTH.

¶ 15.

Find the Changes of Consonants—Assimilated—Transposed—Dropped—Added—Exchanged (§12).

1. Find those which are changed by *assimilation :*

All of those letters which take Linea occultans, are in reality assimilated (vid. §12. and ¶9).

2. Find those which are changed by *transposition :*

ܫܬ

EXPLANATIONS.

a) Verse 6. word 8., ܐܫܬܕܪ is in the Ethpa. conjugation

and ܫ and ܬ are transposed, the appropriate place for ܬ being before ܫ (§12.2).

3. Find those Consonants which have been *dropped* :

ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ .

EXPLANATIONS.

a) Verse 1. word 4., ܡܠܟܬܐ is from ܡܠܐܟܐ, const. ܡܠܟܬ. ܐ is dropped.

b) V.3. w.2., ܩܐܡܝܗ. ܐ final is dropped to give place for the suffix.

c) V.3. w.7., ܗܘܬ. ܐ is dropped to form the feminine (§37 Table).

d) V.4. w.7., ܕܩܢܢܬܐ. ܐ is dropped before the second ܢ.

e) V.5. w.4., ܡܢܗܘܪ. ܐ is dropped after the preformative ܡ.

f) V.7. w.7., and v.9. w. 7., ܕܩܠܢܢ. ܐ is dropped before ܢ.

g) V.7. w.8., ܢܗܘܡܩܢ. ܐ is dropped before ܡ.

4. Find consonants which are *added* :

ܘܗܢ ܐ ܬܐ ܘܗܢ ܐ ܐ ܘ ܐ ܘܗܢ ܐ ܬܐ ܘ ܬܐ ܘܗܢ ܐ ܒ
ܘ ܐ ܕ ܐ ܢܘܢ ܐ ܐ ܘ ܐ ܗ ܕ ܬ ܐ ܘܗܢ ܘ ܗ ܐ ܒ ܐ ܒ
ܒ ܢܘܢ ܕ ܐ ܢ ܕ ܐ ܠ ܗ ܐ ܬ ܐ ܕ ܐ ܗ ܐ ܐ ܘ ܡ ܐ ܒ ܐ
ܒ ܐ ܘ ܐ ܒ ܐ ܠ ܕ ܠ ܡ ܕ ܐ ܕ ܐ ܘܗܢ ܐ ܐ ܢ ܕ ܐ ܗ ܐ
ܗ ܐ ܘ ܗ ܐ .

EXPLANATIONS.

a) Verse 1. word 1., ܒܪܫܝܬ. ܒ is added as a prefix.

b) V.1. w.2., ܐܬܠܘܗܝ. ܐ is prosthetic (§38.1). ܘܗܝ is a suffix.

c) V.1. w.4., ܡܠܬܐ. ܬ is added from the construct state and ܐ is added because the word is in the emphatic state.

d) V.1. w.10., ܠܠܗܐ. ܐ is added at the end to form the emphatic state (¶18.*g*).

e) V.2. w.1., ܗܢܐ. Perhaps ܐ should be considered as added here because ܗܢܐ seems to be a kind of emphatic state of ܗ̇ܝ, though we have omitted ܐ above as the word usually appears in the emphatic form.

f) V.3. w.6, ܚܝܐ. ܐ is added to form the feminine.

g)V.3. w.7., ܗܘܬ. ܬ is added to form the feminine.

h) V.4. w.2., ܫܢܝܐ. ܐ is added to form the emphatic state (¶18.*v*).

i) V.4. w.5., ܐܬܠܗܘܢ. ܗܘܢ is added in the course of inflection and ܐ at the beginning is prosthetic (§38).

k) V.4. w.6., ܢܘܗܪܐ. ܐ is added to form the emphatic state (¶18.*y*).

l) V.5. w.3., ܡܫܝܚܐ. ܐ is added to form the emphatic state.

m) V.5. w.4., ܡܫܬܗܪ. ܡ is a preformative occurring in the course of inflection.

n) V.5. w.7., ܐܕܪܟܗ. ܐ is added in the Aphel conjugation.

o) V.6. w.3., ܕܐܬܝܠܕ. ܬ and ܐ are added in the course of inflection (comp. ¶15.2.*a*).

p) V.7. w.4., ܕܢܣܒܗ. ܢ is a preformative.

q) V.7. w.8., ܢܦܫܗܘܢ. ܗܘܢ is added in the course of inflection.

r) V.8. w.6., ܕܢܡܘܣܗ. ܕ is added in the course of inflection.

s) V.9. w.9., ܠܠܠܡܘܬܐ. ܐ is added to form the emphatic state.

5. Find Consonants *exchanged* for each other :

There are no cases on page first. ܝ is often exchanged for ܐ before ܗ and *vice versa*. Other letters also exchange with each other (§12.4).

EXERCISE SIXTEENTH.

¶ 16.

Find the changes of vowels—thrown back—exchanged—transposed—dropped and added (§ 15).

1. Find those which are thrown back :

— — — — — — — — — — — — — — — .

EXPLANATIONS:

a) Verse 1. word 2., ܐܬܘܗܝ. ◌ is thrown back from ܝ to ܐ (§15.2.A.b; §13,1.3).

b) V.1. w.7., ܐܬܘܗܝ — same as above.

c) V.1. w.11., ܘܟܠܗܘܢ. — is thrown back from ܐ to ܘ.

d) V.3. w.2., ܩܐܡܗ. — is thrown back from ܐ to ܩ on account of the suffix.

e) V.5. w.4., ܡܚܘܪ. ܐ the characteristic of Aphel is dropped and its vowel — falls back upon the preformative of the participle ܡ (§23. 1).

f) V.6. w.3., ܕܐܦܬܕܪ. — is thrown back from ܐ to ܕ.

g) V.10. w.8., ܢܦܫܗ. — falls back from ܦ to ܢ (§36; ¶ 18.37), as the vowel — of the original form ܢܦܫ is dropped and a suffix appended (¶16.2. *e*, and 4. *l*; ¶18.37).

2. Find those which are *exchanged* :

— for —, — for —, — for — .

EXPLANATIONS:

a) Verse 3. word 2., ܩܐܡܗ is derived from ܩܐܡ. — is dropped and — added in the course of inflection and — is thrown back from ܐ to ܩ (¶16.1.*d*) the word here being in the suffix state. Some would prefer to say that — is changed into — (¶16.4. *c* and 5. *d*).

b) V.4. w.7., ܕܡܢܝ̈ܢܐ. — is changed into — in the construct plural (§45.2.*a* ; ¶18.1).

c) V.5. w.4., ܡܚܘܪ. In the second syllable, — is changed into —, as the third radical of the verb from which ܡܚܘܪ is derived, is Resh (§23.1).

d) V.7. w.8., ܢܦܩܝܢ is derived from ܐܦܩ. — is changed into —, and — in the last part, into — in passing from Peal to Aphel. But it is better to say that — is dropped

and ـَ added in one case, and ـَ dropped and ـِ added in the other (¶16.4.h; 5.*r*).

e) V.10. w.8., ܚܰܝܶܝܗ̇ is derived from ܚܰܝܶܐ, and ـِ has the appearance of being changed into ـَ on account of the suffix (§36.A.Rem.); but ـِ is dropped and ـَ thrown back upon ܚ (¶16.1.*g* and 4.*b*; ¶18.37).

3. Find those vowels, which are *transposed* :

ـُ ـُ ـُ ـُ ـُ ـُ .

EXPLANATIONS.

a) Verse 4. w.6., ܢܽܘܗܪܳܐ from ܢܗܳܪ or ܢܽܘܗܪ. ـُ with ܘ is transposed in the emphatic state from the last to the first part of the word (vid.¶18.*y*).

The other cases are all similarly explained.

4. Find those vowels which are *dropped* :

ـَ ـَ ـَ ـَ ـَ ـَ ـَ ـَ ـَ ـِ ـُ ـُ ـُ ـَ ـَ ـَ ـَ ـَ ـَ ـَ
ـَ ـَ ـَ ـِ .

EXPLANATIONS.

a) Verse 1. word 2., ܐܝܬܰܘܗ̱ܝ -has an additional syllable ܘܗ̱ܝ; but the original vowel ـِ is not dropped as ܝ quiesces in it making it immutable (vid.§15.3; §48.A).

b) V.1 w.4., ܡܶܠܬܳܐ is derived from ܡܶܠܳܐ, construct ܡܶܠܰܬ. ـَ is dropped to form the construct state and ـَ of the construct state is dropped in the emphatic state because the ad-

ditional syllable [Syriac] is added (vid. §15.3; compare ¶16.5.*b*).

c) V.3. w.2., [Syriac] is derived from [Syriac]. — is dropped and from the emphatic state, — is dropped to give place to the suffix (compare ¶ 16.5.*d*).

d) V.3. w.6., [Syriac] is the feminine form of [Syriac]. — is dropped (vid. ¶16.5.*f*).

e) V.4. w.7., [Syriac]. — is dropped from the plural absolute of [Syriac] in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.*i*; ¶18.1).

f) V.5. w.7., [Syriac] is Aphel of [Syriac] with a suffix pronoun. In taking the suffix,— of the verb is dropped and — of the suffix added (vid. ¶16.5.*m*; ¶18.7).

g) V.7. w.3., [Syriac] is in the feminine emphatic state, from the noun [Syriac], and, in the course of inflection — is dropped (vid. ¶16.5.*p*; ¶18.17).

h) V.7. w.8., [Syriac] is a verb from [Syriac], and is in the Aphel conjugation. In the course of inflection, — in the first part of the word is dropped and — in the last part, and other vowels added (vid. ¶16.5. *r*; ¶18.22).

i) V.9. w.5., [Syriac] is compounded of [Syriac] and [Syriac]. The latter is a noun in the emphatic state from [Syriac]. — falls away in taking an additional syllable (§15. 3) to form the emphatic state (vid. ¶ 16. 5. *s*; ¶ 18.32).

k) V.9.w.9., [Syriac] is compounded of [Syriac] and [Syriac], emphatic state from [Syriac]. — is dropped in forming the emphatic state (§15.3) as an additional syllable is received (¶ 16.5.*t*; ¶18.36).

l) V.10. w.8., [Syriac] is a verb with a suffix, derived from

ܫܡܗ. In taking the suffix, — is dropped and — falls back upon the first radical (§36; ¶18. 37).

5. Find those vowels which are *added* :

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — — — — — — — — — — —

— — — — — — — — — — —

EXPLANATIONS.

a) Verse 1. word 2., ܐܬܠܘܗܝ. — is added in the course of inflection as a part of the sufformative of the verb.

b) V.1. w.4., ܡܠܟܬܐ is in the emphatic state from the construct state ܡܠܟܬ. — is dropped and — added (compare ¶ 16.4.*b* ; ¶18. *d*).

c) V.1. w.10., ܐܠܗܐ is in the emphatic state, but as it always appears in this state it is perhaps better not to place — (at the end of the word) among the vowels added.

d) V.3. w.2., ܚܝܗ is derived from ܚܝ. — is dropped and a new vowel, —, added. Then from the emphatic state ܚܝܐ, — is dropped to give place to the suffix with which — is added (vid. § 46. 1. *a*; compare ¶ 16. 4. *c*; ¶ 18. *m*).

e) V. 3. w. 4., ܘܡܠܟܘܗܝ is from ܡܠܟ. — is added with the suffix.

f) V.3. w.6., ܚܝܐ is the feminine form for ܚܝ. — is dropped and — added.

g) V.3. w.9., ܕܗܘܐ. — is assumed over ܕ to aid in the pronunciation (vid.¶18.*t*).

h) V.4. w.6., ܢܘܗܪܐ is derived from ܢܗܪ or ܢܘܗܪ. — is added in the emphatic state (vid.¶18.*y*).

i) V.4. w.7., ܕܒܢܝܢܫܐ. — at the beginning of the word is assumed (vid.§15.4.*b*). The remainder of the word is compounded of ܒܢܝ and ܐܢܫܐ. The former is in the construct plural, and, in passing from the absolute to the construct plural, — is dopped and — added (vid. §15.3 and 4; ¶16. 4. *e*; ¶ 18.1).

k) V.5. w.3., ܒܚܘܫܒܢܐ. This is from ܚܘܫܒܢ though the emphatic state is the more usual form. — is added.

l) V.5. w.4., ܡܢܗܪ. This is a participle active, Aphel, from ܢܗܪ. The first — is assumed, forming a part of the preformative (vid.¶18.5).

m) V.5. w.7., ܐܕܟܪܗ is a verb in the Aphel conjugation from ܕܟܪ. — is assumed in the preformative. — is also assumed with the suffix (vid.¶16.4.*f*; ¶18.7).

n) V.6. w.2., ܒܢܝܢܐ is in the emphatic state and — is added (vid.¶18.9).

o) V.6. w.3., ܕܐܬܦܩܕ is compounded of ܕ and the verb ܐܬܦܩܕ, Ethpaal from ܦܩܕ. — is added as a part of the preformative. The first — is assumed in the course of inflection in Ethpaal.

p) V.7. w.8., ܠܡܣܗܕܘܬܐ is in the feminine emphatic state from ܣܗܕ. In the course of inflection — and — are added and — is dropped (vid.¶16.4.*g*; ¶18.17).

q) V.7. w.4., ܕܢܣܗܕ is compounded of the relative ܕ and

the verb ܢܡܗܘܕ, Aphel of ܡܗܘܕ. — is assumed in Aphel in the course of inflection (vid. §18.18).

r) V.7.w.8., ܢܘܡܨܟ is a verb in the Aphel conjugation from ܐܘܡܟ. In the course of inflection, — in the first part of the word is dropped and — added, and in the latter part of the word, — is dropped and — added (¶16.4. *h*; ¶18. 22).

s) V.9. w.5., ܕܦܪܙܐ is compounded of ܕ and ܦܪܙܐ. The latter is a noun in the emphatic state from ܦܪ or ܦܪܙ. If considered as derived from the former, — is dropped on account of the additional syllable (§15.3),and, in consequence, ܕܦ having no vowels, ܕ takes the new vowel — (§15. 4. *b*). — is also added to form the emphatic state (vid. ¶ 16.4. *i*; ¶18.32).

t) V.9. w.9., ܠܟܠܟܬܐ is compounded of ܠ and ܟܠܟܬܐ emphatic state from ܟܠܟܬ. — is dropped in forming the emphatic state as a syllable is added (§15.3), and — is assumed (vid.¶16.4.*k*; ¶18.36).

EXERCISE SEVENTEENTH.

¶ 17.

Find the Suffixes and Prefixes, Sufformatives and Preformatives (§16; §36; §46).

1. Find the *Prefixes* :

ܒ ܘ ܘ ܒ ܒ ܘ ܕ ܒ ܘ ܕ ܘ ܒ. ܘ ܕ ܠ ܕ ܕ ܒ ܕ ܕ ܕ

ܘ ܒ ܘ ܒ ܠ ܕ ܠ.

EXPLANATIONS.

a) Verse 1. word 1., ܒ is a prefix preposition.

b) V.3. w.2., ܒ is a prefix preposition with the vowel thrown back upon it.

c) V.3. w.9., ܕ݁. ܕ is a relative pronoun prefixed to the verb, and, two vowelless consonants occurring together, ܹ is assumed to aid in pronunciation. The other instances need no explanation

2. Find the *Suffixes* :

ܗ ܗܘܢ ܗ ܗ ܗ ܗ ܗ ܗ.

EXPLANATIONS:

a) Verse 3. word 2., ܗ is a suffix pronoun with its union vowel.

b) V.3. w.4., ܗܘܢ, is a suffix pronoun added to a preposition, though the same form when attached to ܐܠ is a sufformative.

Rem.—We use the terms sufformative and preformative to indicate those letters which are suffixed or prefixed to words as necessary appendages in order to form particular conjugations, tenses, moods, persons, numbers, genders or states, according to the course of inflection. Such are mere formative letters and properly constitute a part of the word to which they are attached, while suffixes and prefixes are appendages which have more distinct significations of themselves, and do not necessarily compose a part of the word to which they are attached.

3. Find the *Preformatives :*

. ܡ ܢ ܢܗ ܢ ܐܬ ܐ ܡ

EXPLANATIONS.

a) Verse 1. word 2., ܐ is, strictly speaking, a preformative; but the letter seems to constitute a part of the word through all of its changes and does not so properly come under this head as it does under "consonants added" (¶15.4.*b*).

b) V.5. w.4., ܡ is a preformative added in the course of inflection.

c) V.5. w.7., ܐ is a preformative added in the Aphel conjugation.

d) V.6. w.3., ܐܬ are preformative letters added in the Ethpaal conjugation.

e) V.7. w.8., ܢܗ is a preformative added in the Aphel future.

4. Find the *Sufformatives :*

ܐ ܝܗܘܢ ܟ ܐ ܘܗܝ ܬܐ ܘܗܝ ܘܗܝ ܬܐ ܬܐ ܘܗܝ
. ܐ ܐ ܐ ܐ ܐ ܘܗܝ ܐ ܐ ܐ ܐ

EXPLANATIONS:

a) Verse 1. word 2., ܘܗܝ is a sufformative as it forms, according to the inflection, the third person singular masculine preterite, though it is in reality a noun suffix attached to the original noun ܐܝܬ *being.*

b) V.1. w.4., ܬܐ is the sufformative ending of the emphatic state, or rather ܐ is the ending of the emphatic state

and ܬ of the construct from which the emphatic is formed.

c) V.3. w.6., ܐ is the emphatic ending.

d) V.3. w.7., ܬ takes the place of ܐ and is a formative letter in constituting the feminine gender.

e) V.4. w.5., ܗܘܢ is a sufformative found in the course of inflection.

f) V.4. w.7., ܐ is the ending of the emphatic state.

g) V.6. w.2., ܐ is an emphatic ending.

EXERCISE EIGHTEENTH.

¶ 18.

Parse :

a) Verse 1. word 1., ܒܪܫܝܬ is compounded of the preposition ܒ *in* and the noun ܪܫܝܬ *beginning.* ܒ is a preposition governing ܪܫܝܬ in the ablative case (§ 75.5 ; §52 ; § 84). ܪܫܝܬ is a denominative noun (§41) from the root ܪܫ *principal, chief, head* (Hebrew ראשׁ Chaldee רֵאשׁ)—formed by adding to its root the formative letters ܝܬ (§39.2). The vowel ܺ is added and aids to form the syllable ܫܝܬ (§15.4; §18.3). ܪܫܝܬ is of the first declension as its vowels are immutable (§48. A) though it is somewhat irregular in its inflection (see its plural)—third person, singular number(§44).

ܪܫܝܬ, plural ܪ̈ܫܝܬܐ. The two points over ܪ in the plural compose Ribui. The point belonging to ܪ still belongs to ܪ and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܬܐ a feminine termination in the emphatic state, ܐ being the regular emphatic termination (vid. last reference and § 45.3.*b*). In the absolute state the form is ܪܫܝܬ, emphatic ܪܫܝܬܐ (§ 45)—in the ablative case after the preposition ܒ and governed by it (§75.5).

b) V.1. w.2., ܐܝܬܘܗܝ is an auxiliary verb from ܐܝܬ *to be* (vid. Lexicon). ܐܝܬ is formed from the noun ܝܬ *being*, with a prosthetic ܐ. ܐܝܬܘܗܝ is irregular—takes the noun suffix ܘܗܝ, as it is derived from a noun, though that suffix is here to be considered as a sufformative (¶ 17.4. *a*; ¶ 17.2. Rem.)—neuter (§ 66.2; §19)—singular number (§38.1.Paradigm)—third person (§38. 1. Paradigm)—masculine gender (vid. last reference)—indicative mood (§65.1; compare (§18.4)—preterite imperfect tense, as ܗܘܐ immediately follows (§18.4. Rem.; §38.2; §68.A). Inflect to the person where it is found. First person common gender ܐܝܬܝ (*I am*), second masculine ܐܝܬܝܟ (*thou art*), second feminine ܐܝܬܝܟܝ (*thou art*), third masculine ܐܝܬܘܗܝ (*he is*) (vid. §38.1. Inflection). It agrees with its nominative ܡܠܬܐ, though of a different gender (80. B.2).

c) V.1. w.3., ܗܘܐ is a substantive verb signifying *to be* (§38.1)—a ܠܘ verb (§38. 1)—irregular (§32)—neuter (§ 19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebre · § 38. 1)

—masculine gender and used here merely as a helping verb to the preceding, in forming the imperfect tense(§38.2).

d) V. 1. w.4., ܡܶܠܬ݂ܳܐ *word* is a substantive noun, derived from ܡܰܠܶܠ *to speak*, forming in the absolute state ܡܶܠܳܐ (vid. § 39. 2. *b.* third example), construct state ܡܶܠܰܬ݂, emphatic ܡܶܠܬ݂ܳܐ—first declension (§45. feminines A; §48.B. feminines; ¶ 6. 4. *c*). Decline. Singular (vid. above)—plural absolute, ܡܶܠܺܝܢ, construct ܡܶܠܰܝ̈, emphatic ܡܶܠܶ̈ܐ (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to ܐܺܝܬܰܘܗ݈ܝ ܗ݈ܘܳܐ (§80.B.2).

e) V.1. w.5., ܘܗܽܘ is compounded of the conjunction ܘ and the pronoun ܗܽܘ. ܘ is a copulative conjunction (§53. 1)—a prefix (§53. 1. Rem.). It connects the two nouns. ܗܽܘ may be translated by *he* or *it*, as the neuter gender in Syriac is included in the masculine and feminine (¶ 14. *c*: § 43)—a personal pronoun separate (§16)—third person singular. It is pleonastic and need not be rendered in translating (§55). For explanations of the next three words vid. *supra*.

f) V.1. w.9., ܠܘܳܬ *with*, a preposition governing ܐܰܠܳܗܳܐ (§52; §84).

g) V.1. w.10., ܐܰܠܳܗܳܐ *God*—taken from the Hebrew אֱלוֹהַּ and that probably derived from אֵל *God*. אֱלוֹהַּ is a denominative noun taking the Syriac emphatic termination. ܐ is the ending of a large number of Syriac nouns, sometimes indicating the feminine and sometimes the emphatic state (§43.2; §45.3). Some nouns always appear in the emphatic or suffix state (§ 45.1.Rem.). ܐܰܠܳܗܳܐ has the form of

the emphatic state. It is a substantive noun and may be declined like ܟܬܒܐ (Decl. 1. §45.masculines A)—third person singular-masculine-emphatic state—ablative case and governed by ܠܘܬ (§75.5).

h) V.1. w.11., ܘܐܠܗܐ. ܘ *and*, is a prefix conjunction continuing the sense. ܐܠܗܐ *God*, is in the nominative to ܐܬܝܗܘܗܝ ܗܘܐ (§80). For further explanations vid. *supra*.

i) V.1. w.14., ܗܘ is a pleonastic pronoun (vid. *supra*).

j) V.1. w.15., ܡܠܬܐ *word*, is in the nominative after ܐܬܝܗܘܗܝ ܗܘܐ (§80; ¶18.*b*).

k) V.2. w.1., ܗܢܐ *this*, *same*. It has the form of the emphatic state though it should be considered as one of the original forms of the word. The forms are ܗܢ and ܗܢܐ (§17)—a demonstrative pronoun—singular-masculine-nominative case to ܐܬܝܗܘܗܝ ܗܘܐ (§80)—used as a noun. Decline it (vid. §17).

l) V.3. w.1., ܟܠ *all*, *every*, *each*, (§58.B.2.*a*,*b*)—a pronoun used as an adjective (§58.B.2.*b*) the noun *thing* to which it belongs being implied—declined according to decl. 1. of nouns—third person-masculine-absolute state. The implied noun would be in the nominative to ܗܘܐ; or ܟܠ itself might be considered as a collective noun and in the nominative to ܗܘܐ (§80.A.1 and Rem.).

m) V.3. w.2., ܒܐܝܕܗ *by the hand of him* or *by his hand* ܒ is a prefix preposition governing ܐܝܕ. The whole word is compounded of the preposition ܒ *by*, the noun ܝܕ emphatic ܐܝܕܐ *hand*, and the suffix ܗ *of him* or *his*. ܐܝܕ is a derivative noun (§39), from ܝܕ and takes a suffix (Hebrew יַד

Chaldee יְד)–2nd.declension–singular. Absolute and constr. ܐܺܝܕ, emphatic ܐܺܝܕܳܐ, plural absolute ܐܺܝܕܰܝܢ, construct ܐܺܝܕܰܝ, emphatic ܐܺܝܕܰܝܳܐ—third singular masculine (§45. masculines B)—ablative case and governed by ܒ (§75.5). ܗ̇ is a suffix pronoun attached to the emphatic state and ܐ falls away (§46.1. *a*)–third singular masculine (§16. Table)—genitive case (§54. B.2) and governed by ܐܺܝܕ (§16 ; §16.B; §74).

n) V.3.w.3., ܗܘܳܐ *to be* is here rendered *was*, the imperfect being sometimes thus formed (§65). It agrees with ܟܽܠ (¶14.*d*).

o) V.3. w.4., ܘܒܶܠܥܳܕܰܘܗ̱ܝ *and without him*—compounded of the conjunction ܘ, the preposition ܒܶܠܥܳܕ, and the suffix pronoun ܰܘܗ̱ܝ. ܘ *and*, is a conjunction as above. ܒܶܠܥܳܕ *without* is a preposition with a suffix. It governs its suffix ܰܘܗ̱ܝ. ܰܘܗ̱ܝ *him*, is a noun suffix - plural (§16.Table)—third singular masculine—ablative case and governed by ܒܶܠܥܳܕ (§75.5).

p) V.3. w.5., ܐܳܦܠܳܐ *also not, neither*—compounded of ܠܳܐ *not*, and ܐܳܦ *also*. ܐܳܦ is a conjunction(§53.2.*a*) and continues the sense. ܠܳܐ *not* is an adverb and qualifies ܗܘܳܬ.

q) V.3. w.6., ܚܕܳܐ *one, any one, a certain one, certain, any*; from ܚܰܕ, is a pronoun (§58.10.*a* and *b*) or a numerical adjective (§50.2). Here it has the sense of an indefinite pronoun—singular feminine and belongs like an adjective to the noun ܡܶܕܶܡ (§58.10.*a*).

r) V.3.w.7., ܗܘܳܬ *to be* from ܗܘܳܐ. ܐ is changed into ܬ to form the feminine (§19.Table). Imperfect and parsed like ܗܘܳܐ (vid. *n. supra*)

s) V.3. w.8., ܡܕܡ *any thing*, has a similar meaning to that of ܚܕܐ above; but has more the sense of a noun. It is sometimes used in the same manner as ܚܕܐ (§58.10.*b*). It is used here as a noun meaning *thing*, and ܚܕܐ belongs to it, as the pause between ܗܘܬ and ܡܕܡ is one of minor importance (¶ 11.*c*; § 10)–third singular feminine–absolute state–nominative case to ܗܘܬ (§80).

t) V.3. w.9., ܕܗܘܐ *which was*—compounded of ܗܘܐ and ܕ. ܕ *which* is a relative pronoun (§ 17.2)—is in the third singular—nominative to ܗܘܐ.

u) V.4. w.1., ܒܗ *in him*, compounded of ܒ *in* and ܗ *him*. ܒ is a preposition, governing the ablative (§75.5); ܗ is a suffix pronoun (§ 16.Table; § 52.Table)–third person singular—in the ablative case and governed by ܒ (§ 75.5. compare §54.B.1).

v) V.4. w.2., ܚܝܐ *life*, is a verbal noun(concrete)(§40TableA). It occurs always in the plural form(§44.Rem.6),generally with a singular signification (vid.Lexicon; §80.2)–derived from ܚܝܐ *to live*–appears in the emphatic form,like other plural forms mentioned(§44.Rem.6 and§45.Rem.)though this is its usual form. It is an anomalous noun having no regular declension–third person plural masculine(§45.Rem.)–nominative case to ܗܘܐ (§80.2.*b*).

w) V.4. w.4., ܘܚܝܐ *and life*—compounded of the conjunction ܘ *and*, and ܚܝܐ *life*. This is parsed like the same word above, only it is in the nominative to a plural verb (§80. 2. *a*).

x) V.4. w.5., ܐܝܬܝܗܘܢ *was*, literally *were* — third person plural masculine, and agrees with ܢܫܐ in gender and number (§80.2.*a*; vid.also *c.* and *d. supra*).

y) V.4. w.6., ܢܘܗܪܐ *light*, is a verbal noun from ܢܗܪ *to shine*—an infinitive form in the emphatic state like ܡܩܛܠܐ from ܩܛܠ (§ 40.Table, II. A. *a*). Infinitive absolute ܢܗܪ, ܢܗܪ or ܢܘܗܪ, emphatic state ܢܗܪܐ, ܢܗܪܐ, ܢܘܗܪܐ. The ܡ which appears in the infinitive is here dropped (compare §39.2.*b*.and §40), though the emphatic form is the one in which it usually appears–declensionIV.(§45.masculines,D)–third person singular–masculine–emphatic state, and in the nominative case after ܐܝܬܝܗܘܢ, but used as the construct before ܕ of the next word (§74.2.*a*).

1) V.4. w.7., ܕܒܢܝܢܫܐ *of the sons of men*, a composite noun (§41.1)–compounded of ܕ, ܒܢܝ and ܐܢܫܐ. ܕ *of*, is a sign of the genitive case, which follows (§74.3). ܒܢܝ *sons*, is from ܒܪ *son*, primitive—anomalous. Singular absolute ܒܪ, construct ܒܪ, emphatic ܒܪܐ, plural absolute ܒܢܝܢ, construct ܒܢܝ, emphatic ܒܢܝܐ (§49.masculines)–third person plural–masculine–construct state(in form and because the next noun is in the genitive)–genitive case, though in the construct state, as sometimes occurs in Hebrew (vid. Stuart's Hebrew Grammar, §434. *b*), governed by ܕ (§74). ܢܫܐ *man*, is from ܐܢܫ, the ܐ being dropped (§12.3.*a*)–derived from the Hebrew word אִישׁ *man* (Chaldee אֱנָשׁ)–a primitive noun–declension 1, but somewhat irregular (vid. Lexicon)—third person singular as it has not Ribui, though it has the same form which appears in the plural–masculine emphatic state abso-

lute and construct ܐܢܫ, emphatic ܐܢܫܐ, absolute plural ܐܢܫܝܢ or ܐܢܫܐ–genitive case and governed by the preceding noun ܒܢܝ (§74).

2) V.5. w.1., ܘܗܘ (vid.*supra e*).

3) V.5. w.2., ܢܘܗܪܐ *light*, is in the nominative absolute, with the participle ܡܢܗܪ (§76.1). For farther explanation of the word vid. *y* above.

4) V.5. w.3., ܒܚܫܘܟܐ *in(the)darkness*, is compounded of the preposition ܒ *in*, and ܚܫܘܟܐ *darkness*. ܚܫܘܟܐ is a substantive noun (the Hebrew form is חֹשֶׁךְ, a verbal noun)—declension fourth (§ 45. masculines D)—third person singular masculine–emphatic state–ablative case and governed by ܒ (§ 75.5).

5) V.5. w.4., ܡܢܗܪ *permitting to shine*–a participle from the irregular ܦ, active intransitive verb (§20.2) ܢܗܪ *to shine* (33) –in the Aphel conjugation (§ 19 Table; § 19.B.4; § 23.1)–an active participle (§19.B.4; §23.1). It is used here for the third person singular of the present tense(§64.2.A.Rem.) and rendered the same as though it were a verb (vid. Trans. ¶ 14)third person singular. Conjugate to the place where it is found. Preter. Peal ܢܗܪ, preter. Ethpeel ܐܬܢܗܪ (§ 19.Table II, and §21.1),-preterite Pael ܢܗܪ (§19.Table II, and §22.1), preterite Ethpaal ܐܬܢܗܪ (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel ܐܢܗܪ (§19. Table II; §23.1), future Aphel ܢܢܗܪ (§19. Table II; §19.B.2,5; §23.1), imperative Aphel ܐܢܗܪ (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel ܡܢܗܪܘ (§19.Table II; §19.B.3 and 9; §23.1)participle active

Aphel ܡܢܗܪ (§19.Table II; §19.B.4; §23.1). It is found in the Aphel conjugation–active participle—masculine gender, and belongs to ܢܘܗܪܐ (§ 64. 1. A), or is absolute with it.

6) V.5. w 5., ܘܚܫܘܟܐ *and the darkness.* ܘ is a conjunction as above, and ܚܫܘܟܐ is in the nominative case to ܐܕܪܟܗ. For farther explanations see 4. *supra.*

7) V.5. w.7., ܐܕܪܟܗ *comprehended it*, is an irregular active intransitive verb, composed of ܕܪܟ and ܗ. Irregular–active voice–intransitive (§19.Table1)–indicative (§65.1.B.b) –Aphel preterite. The usual form is ܐܕܪܟ. When the suffix is appended, the final vowel of the verb is dropped (§15.3) and the last consonant forms a syllable with the suffix ܗ. It is in the 3rd.person masc.; Peal ܕܪܟ, Ethpeel ܐܬܕܪܟ, Pael ܕܪܟ, Ethpaal ܐܬܕܪܟ, Aphel ܐܕܪܟ, and agrees with its nominative ܚܫܘܟܐ. The suffix ܗ is a personal pronoun—third masculine singular–accusative case (§54.B.1) and governed by ܐܕܪܟ.

8) V.6. w.1., ܗܘܐ *was*, is a Lomadh Olaph verb—Peal—active voice–3d. singular–masculine–indicative mood–present tense (32.1) and agrees with ܒܪܢܫܐ (vid. ¶18.*c*).

9) V.6. w.2., ܒܪܢܫܐ *son of man*, is a composite noun (§42. 1) compounded of ܒܪ *son* and ܐܢܫ *man* ܒܪ is a primitive noun—anomalous—singular, construct (vid. paradigm §49. masculines)—third person masculine — nominative case to ܗܘܐ. ܢܫܐ *man*, is a noun derived from ܐܢܫ *man*—primitive—declension first–third person singular masculine–emphatic state–in the genitive case and governed by ܒܪ (§74; ¶18 1).

10) V.6 w.3., ܕܐܫܬܕܪ *who was sent*, is compounded of ܕ *who*, and ܐܫܬܕܪ *was sent.* ܕ is a relative pronoun–third singular masculine, a prefix, and in the nominative case to ܐܫܬܕܪ (§17. 2; §56). ܐܫܬܕܪ is a verb in the Ethpaal conjugation—passive voice—regular—third singular masculine—indicative mood—preterit imperfect tense (§60.4), and agrees with its nominative ܕ. Peal ܫܕܪ, Ethpeel ܐܫܬܕܪ, Pael ܫܕܪ, Ethpaal ܐܫܬܕܪ. In Ethpaal and the other passive conjugations ܫ is transposed (vid.¶15.2.*a*).

11) V.6. w.4., ܡܢ *from*, *of*, is a preposition and governs the ablative case (§75.5).

12) V.6.w.5., ܐܠܗܐ *God*, a noun—declension first—third singular masculine—emphatic state—ablative case, and governed by ܡܢ (§75.5; ¶18.*g*).

13) V.6. w.6., ܫܡܗ *his name*, compounded of ܫܡ *name* and ܗ *his*. ܫܡ is a noun from ܫܡ—anomalous—third singular masculine. Absolute and constr. singular ܫܡ, emphatic ܫܡܐ—suffix state ܫܡܗ (vid. paradigm, § 49. masculines). ـ of the absolute state falls away in the emphatic state, and from the emphatic is formed the suffix state by dropping ܐ and adding ܗ—(§46.1.*a*)—nominative case to ܐܝܬܘܗܝ ܗܘܐ *was* (implied). In reference to ܐܝܬܘܗܝ ܗܘܐ (vid.¶18. *b* and *c*). ܗ *his*, is a suffix pronoun, third singular masculine (§16.Table)–genitive case (§54.B. 2) and governed by ܫܡ (§16; §16.B; §74).

14) V.6. w.7., ܝܘܚܢܢ *John*, a noun proper–anomalous–third singular masculine, absolute state–nominative case after ܐܝܬܘܗܝ ܗܘܐ.

15) V. 7. w. 1., ܗܳܢܳܐ *same, this*—a demonstrative pronoun, singular, masc. nominative case to ܐܶܬ݂ܳܐ (vid. ¶18. *k*).

16) V. 7. w. 2., ܐܶܬ݂ܳܐ *came*—Lomath Olaph (ܠܐ)—active voice–Peal conjugation–pret. imperfect–3d pers. singular, masc. indicative mood and agrees with ܗܳܢܳܐ (§27 Tab.; §32).

17) V. 7. w. 3., ܠܣܳܗܕܽܘܬ݂ܳܐ *for a witness*—compounded of ܠ *for*, and ܣܳܗܕܽܘܬ݂ܳܐ *witness*. ܣܳܗܕܽܘܬ݂ܳܐ is a noun derived from the verb ܣܗܶܕ *to witness*. The form ܣܳܗܶܕ appears as a noun of the 2d declension. Absolute and construct ܣܳܗܶܕ, emph. ܣܳܗܕܳܐ (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz. ܣܳܗܕܳܐ. In many nouns ܬ is inserted before the final ܐ in the feminine; ܘ with ܬ is also sometimes inserted (§45. 3 and Rem. 3) as in this word. It has the form here of the emph. feminine. That indeed seems to be the usual form in which the word appears—3d pers. singular, dative case and governed by ܠ (§75. 1).

18) V. 7. w. 4., ܕܢܰܣܗܶܕ *who shall (should) bear witness*—compounded of ܕ *who*, and ܢܰܣܗܶܕ *shall (should) bear witness*, or *cause to bear witness* (§23. 2. *a*) ܢܰܣܗܶܕ is a verb from ܣܗܶܕ *to beget, to bear witness*–Aph. conjugation–active voice–regular (§26)–intransitive. 3d sing. Peal ܣܗܶܕ, Ethpe. ܐܶܬ݂ܣܗܶܕ, Pa. ܣܰܗܶܕ, Ethpa. ܐܶܬ݂ܣܰܗܰܕ, Aph. pret. ܐܰܣܗܶܕ, Aph. fut. ܢܰܣܗܶܕ–fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find ◌ܶ in the last syllable; but sometimes as here we have ◌ܰ (§23.2, where are examples, with ◌ܰ in the last syllable. Compare §19, Tables I and II). The future tense is here used in the sense of the subjunctive mood imperfect tense (§61. 3. A. b) and agrees with its nominative ܕ. ܕ is a relative pronoun–3d

pers. singular, masculine—a prefix—nominative case to ܢܗܘܐ (¶ 18. *t*).

19) V. 7. w. 5., ܥܠ *to, against, on account of, of*—preposition governing ܢܘܗܪܐ.

20) V. 7. w. 6., ܢܘܗܪܐ *light*—verbal noun from ܢܗܪ *to shine*—declension fourth, 3d pers. singular, masculine, emphatic state, ablative case and governed by ܥܠ (¶18. y).

21) V. 7. w. 7., ܕܟܠܢܫ—compounded of ܕ *that*, ܟܠ *all, every*, and ܢܫ *man*—ܕ is a conjunction (§85. 3 & 4, *d*)—prefix connecting ܢܗܘܐ and ܢܗܝܡܢ. ܟܠ *every, all*, is a pronoun, but here used as an adjective (§58. B. 2. *b. a*) and belongs to ܢܫ. For declension, etc. vid. ¶18. *l*. ܢܫ *man*, is a noun from ܐܢܫ—declension first, but is somewhat irregular—3d pers. singular, masc. absolute state, nom. case to ܢܗܝܡܢ. For further explanations, vid. ¶ 18. 1.

22) V. 7. w. 8., ܢܗܝܡܢ *might believe*—a verb doubly irregular, ܐ and ܢ, and is placed among the defective verbs (§35. 2. *c*). In the Aph. conjugation. Pe. ܐܡܢ, Aph. ܗܝܡܢ, future Aph. ܢܗܝܡܢ—active voice—intransitive—3d pers. singular masc.—future tense and used in the sense of the subjunctive mood, imperfect tense, and agrees with its nominative ܢܫ (comp. ¶18. 18).

23) V. 7. w. 9., ܒܐܝܕܗ *through* or *by the hand of him*. For parsing, vid. ¶ 18. *m*., where the same expression occurs.

24) V. 8. w. 1., ܠܐ *not*, is an adverb and qualifies ܗܘܐ.

25) V. 8. w. 2., ܗܘ *he*, is a personal pronoun separate—3d pers. singular masc. and nominative case to ܗܘܐ (comp. ¶18. *e*).

26) V. 8. w. 3., ܗܘܐ *was*—an irregular verb agreeing with ܗܘ for its nominative (vid. ¶18. *n*).

27) V. 8. w. 4., ܢܘܗܪܐ *light*—a noun and nominative case after ܗܘܐ (vid. ¶18. *y*).

28) V. 8. w. 5., ܐܠܐ *but*—a conjunction, a contraction of ܠܐ *not*, and ܐܢ *if*; it continues the sense. Following this and preceding the next word, there is something implied; after ܐܠܐ supply ܐܬܐ ܠܣܗܕܘܬܐ *came for a witness*, the same which is expressed in verse 7. For the remaining three words of this verse, vid. ¶18. 18, 19, 20.

29) V. 9. w. 1 and 2., ܐܝܬܘܗܝ ܗܘܐ *was*—a verb and agrees with ܢܘܗܪܐ understood, ܗܘ ܢܘܗܪܐ *that light*, being implied. For parsing this verb fully, vid. ¶18. *b*. & *c*.

30) V. 9. w. 3., ܓܝܪ *for*, is a conjunction continuing the sense.

31) V. 9. w. 4., ܢܘܗܪܐ *light*—a noun—nominative case after ܐܝܬܘܗܝ ܗܘܐ (vid. ¶18. *y*).

32) V. 9. w. 5., ܕܫܪܪܐ *of truth*—compounded of ܕ *of*, and ܫܪܪܐ *truth*. ܫܪܪܐ is a noun derived from the verb ܫܪܪ *to be convinced*—declension first (vid. §48. A. decl. 1. Rem.)—singular. Construct and absolute, ܫܪ or ܫܪܪ, emphatic ܫܪܪܐ forming the emphatic state, from ܫܪ. ܼ falls away on account of the addition at the end (§15. 3), then ܕܫܪ presenting two vowelless consonants, ܕ takes the new vowel ܼ (§15. 4. *b*)—3d pers. singular, masc.—genitive case after ܕ (§74. 2. *a*). The expression ܢܘܗܪܐ ܕܫܪܪܐ is an instance in which the abstract noun ܫܪܪܐ has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6., ܕܡܢܗܪ *which shineth*, or *having shone*—compounded of ܡܢܗܪ *shineth*, or *having shone*, and ܕ *which*. ܡܢܗܪ is an Aph. participle from ܢܗܪ, absolute

with ܕ (¶18. 5). ܕ *which*, is a relative pronoun, nominative absolute with ܡܢܗܪ (§76. 1; ¶18. 3).

34) V. 9. w. 7., ܥܠܟܠܐܢܫ *upon every man*, compounded of ܥܠ *upon*, ܟܠ *every* and ܐܢܫ *man*. ܥܠ is a preposition governing the accusative or dative. ܟܠ is a pronoun used adjectively and belongs to ܐܢܫ (vid. 18. *l*). ܐܢܫ is a noun in the accusative and governed by ܥܠ (¶18. 1, 9, 21).

35) V. 9. w. 8., ܕܐܬܐ *who comes*, composed of ܕ *who*, and ܐܬܐ *comes*. ܐܬܐ is a verb–Peal conjugation, present tense, and agrees with its nominative ܕ (¶18. 16).

36) V. 9. w. 9., ܠܥܠܡܐ *into the world*–compounded of ܠ *into*, and ܥܠܡܐ *the world*. ܠ is a preposition governing the accusative. ܥܠܡܐ is a noun from ܥܠܡ–second declension. Absolute and construct ܥܠܡ, emphatic ܥܠܡܐ. In ܥܠܡ the final vowel ܳ falls away in the emphatic state as a syllable is added (§15. 3)–3d pers. singular, masc. accusative case and governed by ܠ.

37) V. 10. w. 8., (the seven preceding words are explained above). ܝܕܥܗ *knew him*–compounded of ܗ *him*, and ܝܕܥ *knew*. ܝܕܥ is a verb with a suffix pronoun attached to it–derived from the Hebrew יָדַע *to know*, doubly anomalous. ܦܐ and ܠܥ–Peal preterit –3d pers. singular, masc. indicative mood and agrees with ܥܠܡܐ. By taking a suffix the usual form is changed. The common form of the Peal preterit is ܝܕܥ. ܰ falls away and ܶ falls back upon the first radical when the verb takes a suffix (vid. §36). ܗ is a suffix pronoun with its union vowel (§16. Tab. *a*) -3d pers. singular, masc.–accusative, and governed by ܝܕܥ (§54. B. 1).

CHRESTOMATHY.

CHRESTOMATHY.

FIRST LESSONS IN TRANSLATING.

John i. 1—10.

1 ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ . ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ
ܗܘܐ ܠܘܬ ܐܠܗܐ . ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܡܠܬܐ .
2 ܗܢܐ ܐܝܬܘܗܝ ܗܘܐ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ .
3 ܟܠ ܒܐܝܕܗ ܗܘܐ . ܘܒܠܥܕܘܗܝ ܐܦܠܐ ܚܕܐ ܗܘܬ ܡܕܡ
ܕܗܘܐ .
4 ܒܗ ܚܝܐ ܗܘܐ . ܘܚܝܐ ܐܝܬܝܗܘܢ ܢܘܗܪܐ ܕܒܢܝܢܫܐ
5 ܘܗܘ ܢܘܗܪܐ ܒܚܫܘܟܐ ܡܢܗܪ ؛ ܘܚܫܘܟܐ ܠܐ ܐܕܪܟܗ ܀
6 ܗܘܐ ܓܒܪܐ ܕܐܫܬܕܪ ܡܢ ܐܠܗܐ ؛ ܫܡܗ ܝܘܚܢܢ .
7 ܗܢܐ ܐܬܐ ܠܣܗܕܘܬܐ ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ . ܕܟܠܢܫ ܢܗܝܡܢ
ܒܐܝܕܗ .
8 ܠܐ ܗܘܐ ܗܘ ܗܘܐ ܢܘܗܪܐ . ܐܠܐ ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ .
9 ܐܝܬܘܗܝ ܗܘܐ ܓܝܪ ܢܘܗܪܐ ܕܫܪܪܐ ؛ ܕܡܢܗܪ ܠܟܠܢܫ ܕܐܬܐ
ܠܥܠܡܐ .
10 ܒܥܠܡܐ ܗܘܐ . ܘܥܠܡܐ ܒܐܝܕܗ ܗܘܐ . ܘܥܠܡܐ ܠܐ
ܝܕܥܗ .

MATTHEW ii. 1—10.

1 *ܟܕ ܕܝܢ ܐܬܝܠܕ ܝܫܘܥ ܒܒܝܬܠܚܡ ܕܝܗܘܕܐ ܒܝܘܡܝ
ܗܪܘܕܣ ܡܠܟܐ . ܐܬܘ ܡܓܘܫܐ ܡܢ ܡܕܢܚܐ ܠܐܘܪܫܠܡ
2 ܘܐܡܪܝܢ . *ܐܝܟܘ ܡܠܟܐ ܕܝܗܘܕܝܐ ܕܐܬܝܠܕ : ܚܙܝܢ ܓܝܪ
3 ܟܘܟܒܗ ܒܡܕܢܚܐ ܘܐܬܝܢ ܠܡܣܓܕ ܠܗ . *ܫܡܥ ܕܝܢ
ܗܪܘܕܣ ܡܠܟܐ ܘܐܬܬܙܝܥ . ܘܟܠܗ ܐܘܪܫܠܡ ܥܡܗ .
4 *ܘܟܢܫ ܟܠܗܘܢ ܪܒܝ ܟܗܢܐ ܘܣܦܪܐ ܕܥܡܐ ܘܡܫܬܐܠ
5 ܗܘܐ ܠܗܘܢ ܕܐܝܟܐ ܡܬܝܠܕ ܡܫܝܚܐ . *ܗܢܘܢ ܕܝܢ ܐܡܪܘ
ܒܒܝܬܠܚܡ ܕܝܗܘܕܐ . ܗܟܢܐ ܓܝܪ ܟܬܝܒ ܒܢܒܝܐ :
6 *ܐܦ ܐܢܬܝ ܒܝܬܠܚܡ ܕܝܗܘܕܐ : ܠܐ ܗܘܝܬܝ ܒܨܝܪܐ
ܒܡܠܟܐ ܕܝܗܘܕܐ . ܡܢܟܝ ܓܝܪ ܢܦܘܩ ܡܠܟܐ : ܕܗܘ
7 ܢܪܥܝܘܗܝ ܠܥܡܝ ܐܝܣܪܝܠ : *ܗܝܕܝܢ ܗܪܘܕܣ
ܡܛܫܝܐܝܬ ܩܪܐ ܠܡܓܘܫܐ ܘܝܠܦ ܡܢܗܘܢ . ܒܐܝܢܐ ܙܒܢܐ
8 ܐܬܚܙܝ ܠܗܘܢ ܟܘܟܒܐ . *ܘܫܕܪ ܐܢܘܢ ܠܒܝܬܠܚܡ ܘܐܡܪ
ܠܗܘܢ . ܙܠܘ ܒܥܘ ܥܠ ܛܠܝܐ ܒܚܦܝܛܐܝܬ ܘܡܐ
ܕܐܫܟܚܬܘܢ ܝܗܘ ܚܘܘܢܝ . ܕܐܦ ܐܢܐ ܐܬܐ ܐܣܓܘܕ
9 ܠܗ . *ܗܢܘܢ ܕܝܢ ܟܕ ܫܡܥܘ ܡܢ ܡܠܟܐ ܐܙܠܘ . ܘܗܐ
ܟܘܟܒܐ ܗܘ ܕܚܙܘ ܒܡܕܢܚܐ ܐܙܠ ܗܘܐ ܩܕܡܝܗܘܢ ܥܕܡܐ
10 ܕܐܬܐ ܩܡ ܠܥܠ ܡܢ ܐܝܟܐ ܕܐܝܬܘܗܝ ܛܠܝܐ . *ܟܕ ܕܝܢ
ܚܙܘܗܝ ܠܟܘܟܒܐ : ܚܕܝܘ ܚܕܘܬܐ ܪܒܬܐ ܛܒ .

Mark xiv. 32—42.

32 *ܘܐܬܘ ܠܕܘܟܬܐ ܐܝܟܐ ܕܡܬܩܪܝܐ ܓܕܣܡܢ. ܘܐܡܪ ܠܬܠܡܝܕܘܗܝ.
33 ܬܒܘ ܗܪܟܐ ܥܕ ܡܨܠܐ ܐܢܐ. *ܘܕܒܪ ܥܡܗ ܠܟܐܦܐ ܘܠܝܥܩܘܒ
34 ܘܠܝܘܚܢܢ ܘܫܪܝ ܠܡܬܡܗܘ ܘܠܡܬܟܪܝܘ. *ܘܐܡܪ ܠܗܘܢ.
ܟܪܝܐ ܗܝ ܠܗ ܠܢܦܫܝ ܥܕܡܐ ܠܡܘܬܐ. ܩܘܘ ܗܪܟܐ ܘܐܬܬܥܝܪܘ.
35 *ܘܩܪܒ ܩܠܝܠ ܘܢܦܠ ܥܠ ܐܪܥܐ. ܘܡܨܠܐ ܗܘܐ ܕܐܢ ܡܫܟܚܐ
36 ܬܥܒܪ ܡܢܗ ܫܥܬܐ. *ܘܐܡܪ ܐܒܐ ܐܒܝ. ܟܠ ܡܕܡ ܡܫܟܚ ܐܢܬ.
37 ܐܥܒܪ ܡܢܝ ܟܣܐ ܗܢܐ. ܐܠܐ ܠܐ ܐܝܟ ܕܨܒܝܢܐ ܕܝܠܝ ܐܠܐ ܕܝܠܟ. *ܘܐܬܐ
ܐܫܟܚ ܐܢܘܢ ܟܕ ܕܡܟܝܢ. ܘܐܡܪ ܠܟܐܦܐ. ܫܡܥܘܢ ܕܡܟܬ ܠܟ.
38 ܠܐ ܐܫܟܚܬ ܚܕܐ ܫܥܐ ܠܡܬܬܥܝܪܘ. *ܐܬܬܥܝܪܘ ܘܨܠܘ ܕܠܐ ܬܥܠܘܢ
39 ܠܢܣܝܘܢܐ. ܪܘܚܐ ܨܒܝܐ ܘܡܛܝܒܐ. ܐܠܐ ܦܓܪܐ ܟܪܝܗ. *ܘܐܙܠ
40 ܬܘܒ ܨܠܝ ܘܗܝ ܡܠܬܐ ܐܡܪ. *ܘܗܦܟ ܐܬܐ ܬܘܒ ܐܫܟܚ
ܐܢܘܢ ܟܕ ܕܡܟܝܢ. ܡܛܠ ܕܥܝܢܝܗܘܢ ܝܩܝܪܢ ܗܘܝ. ܘܠܐ ܝܕܥܝܢ
41 ܗܘܘ ܡܢܐ ܢܐܡܪܘܢ ܠܗ. *ܘܐܬܐ ܕܬܠܬ ܙܒܢܝܢ ܘܐܡܪ ܠܗܘܢ.
ܕܡܟܘ ܡܟܝܠ ܘܐܬܬܢܝܚܘ. ܡܛܬ ܚܪܬܐ ܘܐܬܬ ܫܥܬܐ. ܘܗܐ
42 ܡܫܬܠܡ ܒܪܗ ܕܐܢܫܐ ܒܐܝܕܝܗܘܢ ܕܚܛܝܐ. *ܩܘܡܘ ܢܐܙܠ. ܗܐ
ܡܛܐ ܗܘ ܕܡܫܠܡ ܠܝ.

Luke xxiii. 18—27.

18 *ܩܥܘ ܕܝܢ ܟܠܗ ܟܢܫܐ ܘܐܡܪܝܢ. ܫܩܘܠܝܗܝ ܠܗܢܐ ܘܫܪܐ
19 ܠܢ ܠܒܪܐܒܐ. *ܗܘ ܐܝܢܐ ܕܡܛܠ ܐܣܛܣܝܣ ܕܗܘܬ ܒܡܕܝܢܬܐ

20 ܘܩܛܠܐ ܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪܐ. *ܬܘܒ ܕܝܢ ܡܠܠ ܥܡܗܘܢ
21 ܦܝܠܛܘܣ ܟܕ ܨܒܐ ܕܢܫܪܐ ܠܝܫܘܥ. *ܗܢܘܢ ܕܝܢ ܩܥܝܢ ܗܘܘ
22 ܘܐܡܪܝܢ. ܙܩܘܦܝܗܝ ܙܩܘܦܝܗܝ. *ܗܘ ܕܝܢ ܕܬܠܬ ܙܒܢܝܢ
ܐܡܪ ܠܗܘܢ. ܡܢܐ ܓܝܪ ܕܒܝܫ ܥܒܕ ܗܢܐ. ܥܠܬܐ ܕܚܝܒܐ
ܠܡܘܬܐ ܠܐ ܐܫܟܚܬ ܒܗ. ܐܪܕܝܘܗܝ ܗܟܝܠ ܘܐܫܪܝܘܗܝ.
23 *ܗܢܘܢ ܕܝܢ ܐܬܚܦܝܘ ܗܘܘ ܒܩܠܐ ܪܡܐ؛ ܘܫܐܠܝܢ ܗܘܘ ܠܗ
ܕܢܙܩܦܘܢܝܗܝ. ܘܥܫܢ ܗܘܐ ܩܠܗܘܢ ܕܝܠܗܘܢ ܘܕܪ̈ܒܝ ܟܗܢܐ.
24 25 *ܦܝܠܛܘܣ ܕܝܢ ܦܣܩ ܕܬܗܘܐ ܫܐܠܬܗܘܢ. *ܘܫܪܐ ܠܗܘܢ ܠܗܘ
ܕܡܛܠ ܐܣܛܣܝܣ ܘܩܛܠܐ ܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪܐ ܗܘ ܕܫܐܠܘ.
26 ܠܝܫܘܥ ܕܝܢ ܐܫܠܡ ܠܨܒܝܢܗܘܢ. *ܘܟܕ ܡܘܒܠܝܢ ܠܗ؛
ܐܚܕܘ ܠܫܡܥܘܢ ܩܘܪܝܢܝܐ ܕܐܬܐ ܡܢ ܚܩܠܐ؛ ܘܣܡܘ ܥܠܘܗܝ
27 ܙܩܝܦܐ ܕܢܫܩܘܠ ܒܬܪܗ ܕܝܫܘܥ. *ܘܐܬܐ ܗܘܐ ܒܬܪܗ ܣܘܓܐܐ
ܕܥܡܐ. ܘܢܫܐ ܐܝܠܝܢ ܕܡܪܩܕܢ ܗܘܝ ܘܐܠܝܢ ܥܠܘܗܝ.

Luke xxiii. 33—42.

33 *ܘܟܕ ܐܬܘ ܠܕܘܟܬܐ ܚܕܐ ܕܡܬܩܪܝܐ ܩܪܩܦܬܐ؛ ܙܩܦܘܗܝ ܬܡܢ.
ܘܠܗܠܝܢ ܥܒܕ̈ܝ ܒܝܫܬܐ؛ ܚܕ ܡܢ ܝܡܝܢܗ ܘܚܕ ܡܢ ܣܡܠܗ.
34 *ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܗܘܐ. ܐܒܐ ܫܒܘܩ ܠܗܘܢ. ܠܐ ܓܝܪ
ܝܕܥܝܢ ܡܢܐ ܥܒܕܝܢ. ܘܦܠܓܘ ܢܚܬܘܗܝ ܘܐܪܡܝܘ ܥܠܝܗܘܢ
35 ܦܣܐ. *ܘܩܐܡ ܗܘܐ ܕܝܢ ܥܡܐ ܘܚܙܐ. ܘܡܡܝܩܝܢ ܗܘܘ ܒܗ

ܐܦ ܐܪ̈ܟܘܢܐ ܘܐܡܪܝܢ. ܠܐܚܪ̈ܢܐ ܐܚܝ. ܢܚܐ ܢܦܫܗ. ܐܢ ܗܘܝܘ
36 ܡܫܝܚܐ ܓܒܝܗ ܕܐܠܗܐ. *ܘܡܒܙܚܝܢ ܗܘܘ ܒܗ ܐܦ
ܐܣܛܪ̈ܛܝܘܛܐ ܟܕ ܩܪ̈ܒܝܢ ܠܘܬܗ ܘܡܩܪ̈ܒܝܢ ܠܗ ܚܠܐ.
37 38 *ܘܐܡܪܝܢ ܠܗ. ܐܢ ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘ̈ܕܝܐ ܐܚܐ ܢܦܫܟ. *ܐܝܬ
ܗܘܐ ܕܝܢ ܐܦ ܟܬܒܐ ܕܟܬܝܒ ܠܥܠ ܡܢܗ ܝܘܢܐܝܬ ܘܪܗܘܡܐܝܬ.
39 ܘܥܒܪܐܝܬ. ܗܢܘ ܡܠܟܐ ܕܝܗܘ̈ܕܝܐ. *ܚܕ ܕܝܢ ܡܢ ܗܢܘܢ ܥܒ̈ܕܝ
ܒܝܫܬܐ ܕܐܨܛܠܒܘ ܗܘܘ ܥܡܗ: ܡܓܕܦ ܗܘܐ ܥܠܘܗܝ ܘܐܡܪ.
40 ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ: ܦܨܐ ܢܦܫܟ ܘܦܨܢ ܐܦ ܠܢ. *ܘܟܐܐ ܒܗ
ܚܒܪܗ ܘܐܡܪ ܠܗ. ܐܦ ܠܐ ܡܢ ܐܠܗܐ ܕܚܠ ܐܢܬ: ܕܐܦ ܐܢܬ
41 ܒܗ ܐܢܬ ܒܕܝܢܐ: *ܘܚܢܢ ܟܐܢܐܝܬ. ܐܝܟ ܕܫܘܝܢ ܗܘܝܢ ܦܪܥ
ܘܐܝܟ ܕܥܒܕܢ ܐܬܦܪܥܢ. ܗܢܐ ܕܝܢ ܡܕܡ ܕܣܢܐ ܠܐ ܥܒܕ ܠܗ.
42 *ܘܐܡܪ ܠܝܫܘܥ. ܐܬܕܟܪܝܢܝ ܡܪܝ ܡܐ ܕܐܬܐ ܐܢܬ ܒܡܠܟܘܬܟ.

Luke xxiii. 43—53.

43 *ܐܡܪ ܠܗ ܝܫܘܥ. ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ: ܕܝܘܡܢܐ ܥܡܝ ܬܗܘܐ
44 ܒܦܪܕܝܣܐ ◆ *ܐܝܬ ܗܘܬ ܕܝܢ ܐܝܟ ܫܥܐ ܫܬ. ܘܗܘܐ ܚܫܘܟܐ ܥܠ
45 ܟܠܗ ܐܪܥܐ: ܥܕܡܐ ܠܫܥܐ ܬܫܥ. *ܘܚܫܟ ܫܡܫܐ. ܘܐܨܛܪܝ ܐܦܝ̈
46 ܬܪܥܐ ܕܗܝܟܠܐ ܡܢ ܡܨܥܬܗ. *ܘܩܥܐ ܝܫܘܥ ܒܩܠܐ ܪܡܐ ܘܐܡܪ.
47 ܐܒܝ ܒܐܝ̈ܕܝܟ ܣܐܡ ܐܢܐ ܪܘܚܝ. ܗܕܐ ܐܡܪ ܘܫܠܡ. *ܟܕ ܚܙܐ ܕܝܢ
ܩܢܛܪܘܢܐ ܡܕܡ ܕܗܘܐ. ܫܒܚ ܠܐܠܗܐ ܘܐܡܪ. ܫܪܝܪܐܝܬ ܗܢܐ

48 ܓܒܪܐ ܙܕܝܩܐ ܗܘܐ. *ܘܟܠܗܘܢ ܟܢ̈ܫܐ ܐܝܠܝܢ ܕܟܢܝܫܝܢ ܗܘܘ
ܠܚܙܝܬܐ ܗܕܐ. ܟܕ ܚܙܘ ܡܕܡ ܕܗܘܐ: ܗܦܟܘ ܟܕ ܡܛܪܦܝܢ ܥܠ
49 ܚܕܝܗܘܢ. *ܘܩܝܡܝܢ ܗܘܘ ܡܢ ܪܘܚܩܐ ܟܠܗܘܢ ܝܕ̈ܥܘܗܝ
ܘܢܫ̈ܐ. ܘܢܫ̈ܐ ܐܝܠܝܢ ܕܐܬ̈ܝ ܗܘ̈ܝ ܥܡܗ ܡܢ ܓܠܝܠܐ: ܘܚܙ̈ܝܢ
50 ܗܘ̈ܝ ܗܠܝܢ ✢ *ܓܒܪܐ ܕܝܢ ܚܕ ܕܫܡܗ ܝܘܣܦ ܒܘܠܘܛܐ: ܡܢ
51 ܪܡܬܐ ܡܕܝܢܬܐ ܕܝܗܘܕ: ܓܒܪܐ ܗܘܐ ܛܒܐ ܘܟܐܢܐ. *ܗܢܐ ܠܐ
ܫܠܡ ܗܘܐ ܠܪܥܝܢܗܘܢ ܘܠܣܘܥܪܢܗܘܢ. ܘܡܣܟܐ ܗܘܐ
52 ܠܡܠܟܘܬܐ ܕܐܠܗܐ. *ܗܢܐ ܩܪܒ ܠܘܬ ܦܝܠܛܘܣ: ܘܫܐܠ
53 ܦܓܪܗ ܕܝܫܘܥ. *ܘܐܚܬܗ ܘܟܪܟܗ ܒܣܘܕܪܐ ܕܟܬܢܐ. ܘܣܡܗ
ܒܩܒܪܐ ܦܣܝܠܐ ܒܟܐܦܐ. ܕܗܘ ܠܐ ܐܢܫ ܥܕܟܝܠ ܐܬܬܣܝܡ ܗܘܐ
ܒܗ.

Acts xvii. 22—32.

22 *ܘܟܕ ܩܡ ܦܘܠܘܣ ܒܐܪܝܘܣ ܦܓܘܣ ܐܡܪ. ܓܒܪ̈ܐ ܐܬܢܝ̈ܐ:
23 ܚܙܐ ܐܢܐ ܠܟܘܢ: ܕܒܟܠܡܕܡ ܡܝܬܪܝܢ ܐܢܬܘܢ ܒܕܚܠܬ ܫܐ̈ܕܐ. *ܟܕ
ܓܝܪ ܡܬܟܪܟ ܗܘܝܬ ܘܚܙܐ ܗܘܝܬ ܒܝܬ ܕܚܠܬܟܘܢ. ܐܫܟܚܬ
ܥܠܬܐ ܚܕܐ: ܕܡܟܬܒ ܗܘܐ ܥܠܝܗ. ܠܐܠܗܐ ܟܣܝܐ. ܠܗܘ
ܗܟܝܠ ܕܟܕ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܠܗ ܡܫܡܫܝܢ ܐܢܬܘܢ ܠܗ: ܠܗ ܠܗܢܐ
24 ܐܢܐ ܡܟܪܙ ܐܢܐ ܠܟܘܢ. *ܐܠܗܐ ܓܝܪ ܕܥܒܕ ܥܠܡܐ ܘܟܠܡܕܡ ܕܐܝܬ
ܒܗ. ܘܗܘܝܘ ܡܪܐ ܕܫܡܝܐ ܘܕܐܪܥܐ: ܒܗܝܟܠܐ ܕܥܒܕ ܐܝܕܝܐ ܠܐ
25 ܥܡܪ. *ܘܠܐ ܡܫܬܡܫ ܡܢ ܐܝܕ̈ܝ ܒܢܝ̈ܢܫܐ. ܡܛܠ ܡܕܡ ܠܐ

26 ܣܢܝܩ. ܡܛܠ ܕܗܘ ܝܗܒ ܠܟܠܢܫ ܚܝ̈ܐ ܘܢܦܫܐ. *ܘܥܒܕ
ܡܢ ܕܡܐ ܚܕ ܟܠܗ ܥܠܡܐ ܕܒܢܝ̈ܢܫܐ. ܕܢܗܘܘܢ ܥܡܪܝܢ ܥܠ ܐܦܝ̈
ܐܪܥܐ ܟܠܗ. ܘܦܪܫ ܙܒܢ̈ܐ ܒܦܘܩܕܢܗ: ܘܣܡ ܬܚܘ̈ܡܐ
27 ܠܥܘܡܪܐ ܕܒܢܝ̈ܢܫܐ. *ܕܢܗܘܘܢ ܒܥܝܢ ܠܐܠܗܐ ܘܡܥܩܒܝܢ: ܘܡܢ
ܒܪܝܬܗ ܡܫܟܚܝܢ ܠܗ. ܡܛܠ ܕܐܦ ܠܐ ܗܘܐ ܪܚܝܩ ܡܢ ܟܠ
28 ܚܕ ܡܢܢ. *ܒܗ ܗܘ ܓܝܪ ܚܝܝܢܢ ܘܡܬܬܙܝܥܝܢܢ ܘܐܝܬܝܢܢ. ܐܝܟ
ܕܐܦ ܐܢܫܐ ܡܢ ܚܟܝ̈ܡܐ ܕܠܘܬܟܘܢ ܐܡܪܘ ܕܡܢܗ ܗܘ ܓܢܣܢ.
29 *ܐܢܫܐ ܗܟܝܠ ܕܓܢܣܢ ܡܢ ܐܠܗܐ ܗܘ: ܠܐ ܙܕܩܝܢ ܠܡܣܒܪ
ܕܠܕܗܒܐ ܐܘ ܠܣܐܡܐ. ܐܘ ܠܟܐܦܐ ܕܡܨܝܪܐ ܒܐܘܡܢܘܬܐ
30 ܘܒܪܥܝܢܐ ܕܒܪܢܫܐ ܕܡܝܐ ܐܠܗܘܬܐ. *ܙܒܢܐ ܓܝܪ ܕܛܘܥܝܝܐ ܐܥܒܪ
ܐܠܗܐ. ܘܒܙܒܢܐ ܗܢܐ ܡܦܩܕ ܠܟܠܗܘܢ ܒܢܝ̈ܢܫܐ: ܕܟܠ ܐܢܫ
31 ܒܟܠ ܕܘܟ ܢܬܘܒ. *ܡܛܠ ܕܐܩܝܡ ܝܘܡܐ ܕܒܗ ܥܬܝܕ ܕܢܕܘܢ
ܐܪܥܐ ܟܠܗ ܒܟܐܢܘܬܐ. ܒܝܕ ܓܒܪܐ ܐܝܢܐ ܕܦܪܫ. ܘܐܗܦܟ ܠܟܠ
32 ܐܢܫ ܠܗܝܡܢܘܬܗ ܟܕ ܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. *ܘܟܕ ܫܡܥܘ
ܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܡܢܗܘܢ ܡܡܝܩܝܢ ܗܘܘ.
ܘܡܢܗܘܢ ܐܡܪܝܢ ܗܘܘ. ܙܒܢ ܐܚܪܢ ܢܫܡܥܟ ܥܠ ܗܕܐ.

Romans vi. 1—10.

1 *ܡܢܐ ܗܟܝܠ ܢܐܡܪ. ܢܩܘܐ ܒܗ ܒܚܛܝܬܐ ܕܛܝܒܘܬܐ ܬܬܝܬܪ.
2 *ܚܣ. ܐܝܠܝܢ ܓܝܪ ܕܡܝܬܢ ܠܚܛܝܬܐ. ܐܝܟܢܐ ܬܘܒ ܢܚܐ ܒܗ.

*ܐܘ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܐܝܠܝܢ ܕܥܡܕܢ ܒܝܫܘܥ ܡܫܝܚܐ. ܒܡܘܬܗ 3
ܗܘ ܥܡܕܢ. *ܐܬܩܒܪܢ ܓܝܪ ܥܡܗ ܒܡܥܡܘܕܝܬܐ ܠܡܘܬܐ. ܕܐܝܟܢܐ 4
ܕܩܡ ܝܫܘܥ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝܬܐ ܒܫܘܒܚܐ ܕܐܒܘܗܝ.
ܗܟܢܐ ܐܦ ܚܢܢ ܒܚܝܐ ܚܕܬܐ ܢܗܠܟ. *ܐܢ ܓܝܪ ܐܬܢܨܒܢ ܐܟܚܕܐ 5
ܥܡܗ ܒܕܡܘܬܐ ܕܡܘܬܗ: ܗܟܢܐ ܐܦ ܒܩܝܡܬܗ ܢܗܘܐ.
*ܝܕܥܝܢ ܓܝܪ ܕܒܪܢܫܢ ܥܬܝܩܐ ܐܨܛܠܒ ܥܡܗ. ܕܢܬܒܛܠ ܦܓܪܐ 6
ܕܚܛܝܬܐ. ܕܬܘܒ ܠܐ ܢܫܬܥܒܕ ܠܚܛܝܬܐ. *ܐܝܢܐ ܕܡܝܬ ܓܝܪ ܐܙܕܕܩ 7
ܠܗ ܡܢ ܚܛܝܬܐ. *ܐܢ ܡܝܬܢ ܥܡ ܡܫܝܚܐ: ܢܗܝܡܢ 8
ܕܢܚܐ ܥܡ ܡܫܝܚܐ ܐܢܫܐ. *ܝܕܥܝܢ ܓܝܪ ܕܡܫܝܚܐ ܩܡ ܡܢ 9
ܒܝܬ ܡܝܬܐ. ܘܬܘܒ ܠܐ ܡܐܬ. ܘܡܘܬܐ ܠܐ ܡܫܬܠܛ ܒܗ.
*ܕܡܝܬ ܓܝܪ ܠܚܛܝܬܐ ܗܘ ܡܝܬ ܚܕܐ ܙܒܢ. ܘܕܚܝ ܚܝ ܗܘ 10
ܠܐܠܗܐ.

Colossians iii. 1—15.

*ܐܢ ܩܡܬܘܢ ܥܡ ܡܫܝܚܐ: ܕܠܥܠ ܒܥܘ. ܐܬܪ ܕܡܫܝܚܐ 1
ܝܬܒ ܒܝܡܝܢܐ ܕܐܠܗܐ. *ܕܠܥܠ ܐܬܪܥܘ ܘܠܐ ܕܒܐܪܥܐ. 2
*ܡܝܬܬܘܢ ܠܟܘܢ ܓܝܪ. ܘܚܝܝܟܘܢ ܟܣܝܢ ܥܡ ܡܫܝܚܐ ܒܐܠܗܐ. 3
*ܘܐܡܬܝ ܕܡܫܝܚܐ ܕܐܝܬܘܗܝ ܚܝܝܢ ܢܬܓܠܐ. ܗܝܕܝܢ ܐܦ ܐܢܬܘܢ 4
ܬܬܓܠܘܢ ܥܡܗ ܒܫܘܒܚܐ. *ܐܡܝܬܘ ܗܟܝܠ ܗܕܡܝܟܘܢ 5
ܕܒܐܪܥܐ. ܙܢܝܘܬܐ ܘܛܢܦܘܬܐ ܘܚܫܐ ܘܪܥܝܢܐ ܒܝܫܐ. ܘܥܠܘܒܘܬܐ
ܕܗܝ ܗܝ ܕܦܠܚܢ ܦܬܟܪܐ. *ܡܛܠ ܗܠܝܢ ܓܝܪ ܐܬܐ ܪܘܓܙܗ 6

7 ܕܐܠܗܐ ܥܠ ܒܢܝ̈ܐ ܕܠܐ ܡܬܛܦܝܣܢܘܬܐ. *ܒܗܠܝܢ ܐܦ ܐܢܬܘܢ
8 ܗܠܟܬܘܢ ܡܢ ܩܕܝܡ. ܟܕ ܡܬܗܦܟܝܢ ܗܘܝܬܘܢ ܒܗܝܢ. *ܗܫܐ
ܕܝܢ ܐܪܚܩܘ ܡܢܟܘܢ ܟܠܗܝܢ ܗܠܝܢ. ܪܘܓܙܐ ܘܚܡܬܐ. ܒܝܫܘܬܐ
9 ܓܘܕܦܐ. ܡܡܠܠܐ ܛܢܦܐ. *ܘܠܐ ܬܗܘܘܢ ܡܕܓܠܝܢ ܚܕ ܥܠ ܚܕ. ܐܠܐ
ܫܠܚܘܗܝ ܠܒܪܢܫܐ ܥܬܝܩܐ ܥܡ ܟܠܗܘܢ ܣܘܥܪ̈ܢܘܗܝ.
10 11 *ܘܠܒܫܘ ܚܕܬܐ ܕܡܬܚܕܬ ܒܝܕܥܬܐ ܒܕܡܘܬܐ ܕܒܪܘܝܗ. *ܐܝܟܐ ܕܠܝܬ
ܝܗܘܕܝܐ ܘܐܪܡܝܐ. ܘܠܐ ܓܙܘܪܬܐ ܘܥܘܪܠܘܬܐ. ܘܠܐ ܝܘܢܝܐ ܘܒܪܒܪܝܐ.
12 ܘܠܐ ܥܒܕܐ ܘܒܪ ܚܐܪ̈ܐ: ܐܠܐ ܟܠ ܘܒܟܠܢܫ ܡܫܝܚܐ ܗܘ. *ܠܒܫܘ
ܗܟܝܠ ܐܝܟ ܓܒܝ̈ܐ ܕܐܠܗܐ ܩܕܝܫܐ ܘܚܒܝܒܐ: ܪ̈ܚܡܐ ܘܚܢܢܐ
ܘܒܣܝܡܘܬܐ. ܘܡܟܝܟܘܬ ܪܥܝܢܐ. ܘܢܓܝܪܘܬ ܪܘܚܐ.
13 *ܘܗܘܝܬܘܢ ܡܣܝܒܪܝܢ ܚܕ ܠܚܕ ܘܫܒܩܝܢ ܚܕ ܠܚܕ: ܘܐܢ ܐܝܬ
ܠܐܢܫ ܥܠ ܚܒܪܗ ܪܬܘܥܬܐ: ܐܝܟܢܐ ܕܡܫܝܚܐ ܫܒܩ ܠܟܘܢ:
14 ܗܟܢܐ ܐܦ ܐܢܬܘܢ ܫܒܘܩܘ. *ܘܥܡ ܗܠܝܢ ܟܠܗܝܢ ܚܘܒܐ
15 ܕܗܘܝܘ ܐܣܪܐ ܕܓܡܝܪܘܬܐ. *ܘܫܠܡܗ ܕܡܫܝܚܐ ܢܕܒܪ
ܠܒܘܬܟܘܢ. ܕܠܗ ܐܬܩܪܝܬܘܢ ܒܚܕ ܦܓܪ. ܘܗܘܝܬܘܢ ܡܘܕܝܢ
ܠܡܫܝܚܐ:

Revelations v. 1—10.

1 *ܘܚܙܝܬ ܥܠ ܝܡܝܢܗ ܕܗܘ ܕܝܬܒ ܥܠ ܬܪܘܢܘܣ: ܟܬܒܐ
ܕܟܬܝܒ ܡܢ ܠܓܘ ܘܡܢ ܠܒܪ. ܕܚܬܝܡ ܒܚܬܡ̈ܐ ܫܒܥܐ.
2 *ܘܚܙܝܬ ܡܠܐܟܐ ܚܝܠܬܢܐ ܕܡܟܪܙ ܒܩܠܐ ܪܒܐ: ܡܢܘ ܐܫܘܐܘܗܝ

3 ܕܫܘܐ ܠܡܦܬܚ ܟܬܒܐ܆ ܘܠܡܫܪܐ ܠܚܬܡܘ̈ܗܝ ܕܝܠܗ܆ *ܘܠܐ
ܐܢܫ ܡܫܟܚ ܗܘܐ ܒܫܡܝܐ ܠܥܠ: ܘܠܐ ܥܠ ܐܪܥܐ. ܘܠܐ ܠܬܚܬ
4 ܡܢ ܐܪܥܐ܆ ܠܡܦܬܚ ܟܬܒܐ ܘܠܐ ܠܡܚܙܝܗ. *ܘܒܟܐ ܗܘܝܬ
ܣܓܝ. ܡܛܠ ܕܠܐ ܐܢܫ ܐܫܬܟܚ ܕܫܘܐ ܠܡܦܬܚ ܟܬܒܐ ܘܠܐ
5 ܠܡܚܙܝܗ. *ܘܚܕ ܡܢ ܗܢܘܢ ܩܫܝ̈ܫܐ ܐܡܪ ܠܝ ܠܐ ܬܒܟܐ.
ܗܐ ܙܟܐ ܐܪܝܐ ܗܘ ܕܡܢ ܫܒܛܐ ܕܝܗܘܕܐ: ܗܘ ܥܩܪܐ ܕܕܘܝܕ. ܗܘ
6 ܢܦܬܚ ܟܬܒܐ. ܘܫܒܥܐ ܚܬܡܘ̈ܗܝ ܕܝܠܗ. *ܘܚܙܝܬ ܘܒܡܨܥܬܐ
ܕܗܢܘܢ ܩܫܝ̈ܫܐ: ܐܡܪܐ ܕܩܐܡ ܐܝܟ ܢܟܝܣܐ. ܕܐܝܬ ܠܗ ܩܪ̈ܢܬܐ
ܫܒܥ. ܘܥܝ̈ܢܐ ܫܒܥ. ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܫܒܥ ܪ̈ܘܚܐ ܕܐܠܗܐ:
7 ܗܠܝܢ ܕܡܫܬܕܪ̈ܢ ܠܟܠܗ ܐܪܥܐ. *ܘܐܬܐ ܘܢܣܒ ܟܬܒܐ ܡܢ
8 ܝܡܝܢܗ ܕܗܘ ܕܝܬܒ ܥܠ ܬܪܘܢܘܣ. *ܘܟܕ ܢܣܒܗ ܠܟܬܒܐ.
ܗܢܝܢ ܐܪܒܥ ܚܝ̈ܘܬܐ. ܘܗܢܘܢ ܥܣܪܝܢ ܘܐܪܒܥܐ ܩܫܝ̈ܫܐ: ܢܦܠܘ
ܩܕܡܘܗܝ ܕܐܡܪܐ. ܟܕ ܐܝܬ ܠܟܠܚܕ ܡܢܗܘܢ ܟܢ̈ܪܐ ܘܣܦ̈ܠܐ
ܕܕܗܒܐ ܕܡܠܝܢ ܡܢ ܒܣܡ̈ܐ: ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܨܠܘ̈ܬܐ
9 ܕܩܕܝ̈ܫܐ. *ܘܡܫܒܚܝܢ ܬܫܒܘܚܬܐ ܚܕܬܐ ܟܕ ܐܡܪܝܢ: ܕܫܘܐ
ܐܢܬ ܠܡܣܒ ܟܬܒܐ: ܘܠܡܫܪܐ ܚܬܡܘ̈ܗܝ ܕܝܠܗ. ܡܛܠ
ܕܐܬܢܟܣܬ ܘܙܒܢܬ ܠܢ ܠܐܠܗܐ ܒܕܡܟ ܕܝܠܟ. ܡܢ ܟܠ ܫܪܒܐ
10 ܘܠܫܢܐ ܘܥܡܐ ܘܐܡܘܬܐ: *ܘܥܒܕܬ ܐܢܘܢ ܠܐܠܗܢ ܕܝܠܢ ܡܠܟܘ̈ܬܐ
ܘܟܗ̈ܢܐ܆ ܘܡܡܠܟܝܢ ܥܠ ܐܪܥܐ.

REVELATIONS xxii. 1—10.

1 *ܘܚܘܝ ܠܝ ܢܗܪܐ ܕܡܝܐ ܚܝܐ ܢܨܝܚܐ (ܐܝܟ) ܩܪܘܣܛܠܘܣ
2 ܕܢܦܩ ܡܢ ܬܪܘܢܘܣ ܕܐܠܗܐ. ܘܕܗܘ ܐܡܪܐ. *ܒܡܨܥܬܐ ܕܫܘܩܐ
ܦܠܛܝܐ ܕܝܠܗ. ܘܥܠ ܢܗܪܐ ܡܢ ܗܪܟܐ ܘܡܢ ܠܗܠ: ܩܝܣܐ
ܕܚܝܐ܇ ܕܥܒܕ ܦܐܪܐ ܬܪܬܥܣܪ. ܕܒܟܠ ܝܪܚܐ ܝܗܒ ܟܠ ܚܕ ܦܐܪܐ
3 ܕܝܠܗ. ܘܛܪܦܝܗܘܢ ܕܩܝܣܐ܇ ܠܐܣܝܘܬܐ ܕܥܡܡܐ. *ܘܟܠ ܚܪܡܐ
ܠܐ ܢܗܘܐ ܬܘܒ. ܘܬܪܘܢܘܣ ܕܐܠܗܐ ܘܕܗܘ ܐܡܪܐ ܒܗ ܢܗܘܐ.
4 ܘܥܒܕܐ ܕܝܠܗ ܢܫܡܫܘܢܝܗܝ. *ܘܢܚܙܘܢ ܦܪܨܘܦܗ ܕܝܠܗ.
5 ܘܫܡܐ ܕܝܠܗ ܥܠ ܒܝܬ ܥܝܢܐ ܕܝܠܗܘܢ. *ܘܠܠܝܐ ܠܐ ܢܗܘܐ
ܬܘܒ. ܘܠܐ ܢܗܘܐ ܠܗܘܢ ܣܘܢܩܢܐ ܕܢܘܗܪܐ ܕܫܪܓܐ܇ ܘܕܢܘܗܪܐ
ܕܫܡܫܐ܇ ܡܛܠ ܕܡܪܝܐ ܐܠܗܐ ܡܢܗܪ ܠܗܘܢ. ܘܢܡܠܟܘܢ
6 ܠܥܠܡܐ ܕܥܠܡܐ. *ܘܐܡܪ ܠܝ. ܗܠܝܢ ܡܠܐ ܡܗܝܡܢܢܐ ܘܫܪܝܪܬܐ.
ܘܡܪܝܐ ܐܠܗܐ ܕܪܘܚܐ ܕܢܒܝܐ ܫܕܪ ܠܝ ܠܡܠܐܟܐ ܕܝܠܗ.
ܠܡܚܘܝܘ ܠܥܒܕܘܗܝ ܕܝܠܗ܇ ܗܠܝܢ ܕܘܠܐ ܠܡܗܘܐ ܒܥܓܠ.
7 *ܘܗܐ ܐܬܐ ܐܢܐ ܒܥܓܠ. ܛܘܒܘܗܝ ܠܗܘ ܕܢܛܪ ܠܡܠܐ ܕܢܒܝܘܬܐ ܕܟܬܒܐ
8 ܗܢܐ. *ܘܐܦ ܐܢܐ ܝܘܚܢܢ ܗܘ ܕܫܡܥ ܘܚܙܐ ܗܠܝܢ: ܘܟܕ ܫܡܥܬ
ܐܢܐ ܘܚܙܝܬ: ܢܦܠܬ ܠܡܣܓܕ ܩܕܡ ܪܓܠܘܗܝ ܕܡܠܐܟܐ ܗܘ
9 ܕܡܚܘܐ ܗܘܐ ܠܝ ܗܠܝܢ. *ܘܐܡܪ ܠܝ ܚܙܝ. ܠܐ܇ ܟܢܬܐ ܕܝܠܟ
ܐܢܐ. ܘܕܐܚܝܟ ܕܝܠܟ ܢܒܝܐ. ܘܕܗܠܝܢ ܕܢܛܪܝܢ ܠܡܠܐ ܕܟܬܒܐ
10 ܗܢܐ. ܠܐܠܗܐ ܣܓܘܕ. *ܘܐܡܪ ܠܝ ܠܐ ܬܚܬܘܡ ܠܡܠܐ ܕܢܒܝܘܬܐ
ܕܟܬܒܐ ܗܢܐ. ܗܘ ܙܒܢܐ ܓܝܪ ܕܩܪܝܒ ܐܬܘܗܝ.

Revelations xxii. 11—21.

*ܘܗܘ ܕܡܥܘܠ. ܢܥܘܠ ܬܘܒ. ܘܗܘ ܕܛܢܦ. ܢܛܢܦ ܬܘܒ. 11
ܘܙܕܝܩܐ ܙܕܝܩܘܬܐ ܢܥܒܕ ܬܘܒ. ܘܩܕܝܫܐ ܢܬܩܕܫ ܬܘܒ. *ܗܐ 12
ܐܬܐ ܐܢܐ ܒܥܓܠ. ܘܐܓܪܝ ܕܝܠܝ ܥܡܝ. ܠܡܦܪܥܘ ܠܟܠܢܫ ܐܝܟ
ܕܐܝܬܘܗܝ ܥܒܕܐ ܕܝܠܗ. *ܐܢܐ ܐܢܐ ܐܠܦ ܘܬܘ. ܗܘ ܩܕܡܝܐ 13
ܘܗܘ ܐܚܪܝܐ. ܗܘ ܪܫܐ ܘܗܘ ܫܘܠܡܐ. *ܛܘܒܝܗܘܢ ܐܝܠܝܢ ܗܢܘܢ 14
ܕܥܒܕܝܢ ܠܦܘܩܕܢܘܗܝ. ܐܝܟܢܐ ܕܢܗܘܐ ܫܘܠܛܢܐ ܕܝܠܗܘܢ.
ܥܠ ܩܝܣܐ ܕܚܝܐ ܘܒܬܪܥܐ ܢܥܠܘܢ ܠܡܕܝܢܬܐ. *ܠܒܪ ܟܠܒܐ 15
ܘܚܪܫܐ ܘܙܢܝܐ. ܘܩܛܘܠܐ ܘܦܠܚܝ ܦܬܟܪܐ. ܘܟܠ ܕܪܚܡ ܘܥܒܕ
ܕܓܠܘܬܐ. *ܐܢܐ ܝܫܘܥ ܫܕܪܬ ܠܡܠܐܟܝ ܕܝܠܝ: ܠܡܣܗܕܘ ܠܟܘܢ 16
ܗܠܝܢ ܩܕܡ ܥܕܬܐ. ܐܢܐ ܐܝܬܝ ܗܘ ܥܩܪܐ ܘܫܪܒܬܐ ܕܕܘܝܕ. ܐܝܟ
ܗܘ ܟܘܟܒܐ ܢܗܝܪܐ: ܗܘ ܕܨܦܪܐ. *ܘܪܘܚܐ ܘܟܠܬܐ ܐܡܪܝܢ. 17
ܬܐ. ܘܗܘ ܕܫܡܥ ܢܐܡܪ. ܬܐ. ܘܗܘ ܕܨܗܐ ܢܐܬܐ. ܘܗܘ ܕܨܒܐ.
ܢܣܒ ܡܝܐ ܚܝܐ ܡܓܢ. *ܡܣܗܕ ܐܢܐ ܠܟܠ ܕܫܡܥ ܠܡܠܐ 18
ܕܢܒܝܘܬܐ ܕܟܬܒܐ ܗܢܐ. ܕܐܢ ܐܢܫ ܢܘܣܦ ܥܠܝܗܝܢ: ܢܘܣܦ
ܐܠܗܐ ܥܠܘܗܝ ܠܡܚܘܬܐ ܕܟܬܝܒܢ ܒܟܬܒܐ ܗܢܐ. *ܘܐܢ ܐܢܫ 19
ܢܒܨܪ ܡܢ ܡܠܐ ܕܟܬܒܐ ܕܢܒܝܘܬܐ ܗܕܐ. ܢܒܨܪ ܐܠܗܐ ܡܢܬܗ
ܡܢ ܩܝܣܐ ܕܚܝܐ. ܘܡܢ ܡܕܝܢܬܐ ܗܝ ܩܕܝܫܬܐ: ܕܟܬܝܒܢ
ܒܟܬܒܐ ܗܢܐ. *ܐܡܪ ܗܘ ܕܡܣܗܕ ܗܠܝܢ. ܐܝܢ. ܐܬܐ ܐܢܐ ܒܥܓܠ 20
ܐܡܝܢ: ܬܐ ܡܪܢ ܝܫܘܥ. *ܛܝܒܘܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܥܡ 21
ܟܠܗܘܢ ܩܕܝܫܐ. ܐܡܝܢ ܀

Psalm xlv. 1—10.

1 *ܐܪܬܚ ܠܒܝ ܡܠܬܐ ܛܒܬܐ. ܘܐܡܪ: ܥܒ̈ܕܝ ܠܡܠܟܐ: ܠܫܢܝ
2 ܩܢܝܐ ܕܣܦܪܐ ܡܗܝܪܐ. *ܫܦܝܪ ܒܚܙܘܗ ܡܢ ܒܢ̈ܝܢܫܐ: ܐܬܫܦܥ
3 ܛܝܒܘܬܐ ܥܠ ܣܦܘ̈ܬܟ. ܡܛܠܗܢܐ ܒܪܟܟ ܐܠܗܐ ܠܥܠܡ. *ܐܣܘܪ
4 ܣܝܦܐ ܒܚܨ̈ܝܟ ܓܢܒܪܐ. *ܗܕܪܟ ܘܫܘܒܚܟ ܐܬܐ: ܪܟܒ ܥܠ
ܡܠܬܐ ܕܩܘܫܬܐ ܘܡܫܝܢܘܬܐ ܕܙܕܝܩܘܬܐ. ܢܕܪܒܟ ܒܕܚܝܠܬܐ
5 ܝܡܝܢܟ: *ܓܐܪ̈ܝܟ ܚܪ̈ܝܦܝܢ ܘܥܡܡܐ ܢܦܠܘܢ ܬܚܬܝܟ. ܒܠܒܐ
6 ܕܒܥܠܕܒܒ̈ܘܗܝ ܕܡܠܟܐ: *ܟܘܪܣܝܟ ܐܠܗܐ ܠܥܠܡ ܠܥܠܡܝܢ.
7 ܫܒܛܐ ܦܫܝܛܐ ܫܒܛܐ ܕܡܠܟܘܬܟ: *ܪܚܡܬ ܙܕܝܩܘܬܐ ܘܣܢܝܬ
ܥܘܠܐ. ܡܛܠܗܢܐ ܡܫܚܟ ܐܠܗܐ ܐܠܗܟ: ܡܫܚܐ ܕܚܕܘܬܐ ܝܬܝܪ
8 ܡܢ ܚܒܪ̈ܝܟ. *ܡܘܪܐ ܘܠܘܛܐ ܘܩܨܝܥܬܐ: ܡܢ ܡܐܢ̈ܝܟ ܒܠܒܘ̈ܫܝ
9 ܠܒܘܫܝܟ. ܡܢ ܗܝܟܠܐ ܕܫܢܐ ܘܡܢ ܕܠܟ ܚܕܝܘܟ: *ܒܢ̈ܬ
ܡܠܟ̈ܐ ܒܝܩܪܟ ܩܡܝ. ܘܡܠܟܬܐ ܡܢ ܝܡܝܢܟ: ܒܠܒܘܫܐ
10 ܕܕܗܒܐ ܕܐܘܦܝܪ. *ܫܡܥܝ ܒܪܬܝ ܘܚܙܝ: ܘܨܠܝ ܐܕܢܟܝ:
ܘܛܥܝ ܥܡܟܝ ܘܒܝܬ ܐܒܘܟܝ.

Psalm li. 1—10.

1 *ܪܚܡ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ: ܘܐܝܟ ܣܘܓܐܐ ܕܪ̈ܚܡܝܟ
2 ܥܛܝ ܣܟܠܘܬܝ. *ܐܣܓܝ ܐܚܠܠܢܝ ܡܢ ܥܘܠܝ: ܘܡܢ ܚܛܗܝ
3 ܕܟܝܢܝ. *ܡܛܠ ܕܣܟܠܘܬܝ ܝܕܥ ܐܢܐ: ܘܚܛܗܝ ܠܘܩܒܠܝ
4 ܩܐܡ ܒܟܠܙܒܢ. *ܠܟ ܒܠܚܘܕܝܟ ܚܛܝܬ: ܘܒܝ̈ܫܬܐ ܩܕܡܝܟ

ܗܦܢܬ. ܡܛܠ ܕܐܙܝܢ ܒܡܫܠܡܢ ܘܬܪܥܐ ܒܢܒܝܕ: *ܡܛܠ 5
ܕܒܗܘܠܐ ܬܐܦܝܬ ܘܒܫܡܗ ܒܦܬܝܒ ܐܠܗ: *ܐܝܟ ܕܝܢ 6
ܒܦܘܩܕܢܐ ܕܡܠܟܐ. ܘܚܩܝܠܬܐ ܕܡܠܟܘܬܗ ܐܘܪܚܬܐ: *ܪܘܦܐ 7
ܥܠܝܗ ܒܪܘܚܐ ܘܬܪܥܐ. ܢܠܒܫܘܢ ܒܗ ܘܡܢ ܠܒܪ ܐܢܘܢ:
*ܐܫܟܚܘ ܒܦܘܩܕܢ ܘܚܬܝܪ. ܘܚܒܝܒܝ̈ ܡܟܢ ܡܫܟܢܐ: 8
*ܐܘܚܝ ܐܚܝܕ ܡܢ ܚܛܗܐ. ܘܒܠܗܘܢ ܫܡܠܝܬܐ ܠܚܝܐ: 9
*ܠܒܐ ܕܒܐ ܒܝܫ ܒܗ ܒܡܠܐ. ܘܪܘܚܐ ܬܩܝܦܬܐ ܚܢܝܬ ܒܠܒܝ: 10

Psalm civ. 1—10.

*ܒܪܟܝ ܢܦܫܝ ܠܡܪܝܐ. ܡܪܝܐ ܐܠܗܝ ܪܒܝܬ ܛܒ: ܐܝܩܪܐ ܘܗܕܪܐ 1
ܠܒܫܬ. *ܘܐܬܥܛܦܬ ܢܘܗܪܐ ܐܝܟ ܡܪܛܘܛܐ: ܡܬܚ ܫܡܝܐ ܐܝܟ 2
ܡܫܟܢܐ. *ܕܣܡ ܒܡܝܐ ܡܛ̈ܠܠܘܗܝ: ܘܣܡ ܥܠ ܥܢܢܐ ܡܪܟܒܬܗ. 3
ܘܡܗܠܟ ܥܠ ܟܢܦܐ ܕܪܘܚܐ: *ܕܥܒܕ ܡܠܐܟܘܗܝ ܪܘܚܐ. 4
ܘܡܫܡܫܢܘܗܝ ܢܘܪܐ ܝܩܕܐ: *ܫܬܣ ܐܪܥܐ ܥܠ ܡܬܩܢܘܬܗ. ܕܠܐ 5
ܬܙܘܥ ܠܥܠܡ ܥܠܡܝܢ: *ܬܗܘܡܐ ܐܝܟ ܡܪܛܘܛܐ ܟܣܝܬܗ. 6
ܘܥܠ ܛܘܪܐ ܢܩܘܡܘܢ ܡܝܐ: *ܡܢ ܟܐܬܟ ܢܥܪܩܘܢ. ܘܡܢ ܩܠܐ ܕܪܥܡܟ 7
ܢܬܪܗܒܘܢ: *ܢܣܩܘܢ ܛܘܪܐ ܘܢܚܬܘܢ ܒܩܥܬܐ. ܠܐܬܪܐ ܕܫܬܣܬ 8
ܠܗܘܢ: *ܬܚܘܡܐ ܣܡܬ ܠܗܘܢ. ܕܠܐ ܢܥܒܪܘܢ ܘܢܬܦܢܘܢ ܠܐܪܥܐ: 9
*ܡܫܕܪ ܡܒܘܥܐ ܒܢܚܠܐ. ܘܒܝܢܝ ܛܘܪܐ ܡܗܠܟܝܢ: 10

CHRESTOMATHY.

NOTES ON THE READING LESSONS.

After having analyzed the first page of the Chrestomathy, and thus given a specimen of the manner in which the learner should proceed in reading his first lessons in Syriac, it will only be necessary, in respect to the remaining pages of the Chrestomathy, to explain the derivation and formation of the most difficult words which there occur. Thus the student will be thrown upon his own resources, and be induced, it is hoped, to assiduously study his grammar.

EXPLANATIONS.

Matthew ii. 1—10.

1) Verse 1. word 3., ܐܬܝܠܕ is a verb in the Ethpeel conjugation, from ܝܠܕ.

2) V. 1. w. 7., ܒܝܘܡܝ is compounded of ܒ a preposition and ܝܘܡܝ a noun of the fourth decl. construct plural, from ܝܘܡ.

3) V. 1. w. 10., ܐܬܘ is a verb from ܐܬܐ Pe. pret. 3d. masc. plural (vid. ¶18. 16).

4) V. 2. w. 5., ܚܙܝܢ is a verb from ܚܙܐ.

5) V. 2. w. 10., ܡܣܓܕ is a verb in the infin. pret., from ܣܓܕ.

6) V. 3. w. 5., ܐܬܬܙܝܥ is a verb in Ethpeel conjugation, from ܙܘܥ or ܙܥ.

7) V. 4. w. 1., ܟܢܫ is a verb in Pa. conjugation, from ܟܢܫ.

8) V. 4. w. 2., ܩܕܡܝܗܘܢ-from ܩܕܡ and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., ܪܘܪ̈ܒܝ-constr. plural from ܪܒ.

10) V. 4. w. 7., ܡܛܠܠ-is a part. from ܛܠܠ.

11) V. 4. w. 8 and 11., ܗܘܐ——ܡܫܒܚ. These two words indicate the imperfect tense, the latter word being a passive participle (vid. § 64. 2. B. *a*; § 65. B. *a*).

12) V. 6. w. 6., ܗܘܝܬ is a verb in the second person from ܗܘܐ.

13) V. 6. w. 12., ܢܦܘܩ-third, masc. fut. Pe., from ܢܦܩ.

14) V. 6. w. 15., ܢܕܟܝܘܗܝ is a verb in the fut. with suffix, from ܕܟܐ.

15) V. 7. w. 8., ܡܐܡܢܐ is compounded of ܐܡܢܐ and ܡ (vid. Lexicon).

16) V. 7. w. 10., ܐܬܢܣܝ is a verb in Ethpe. pret. from ܢܣܐ.

17) V. 8. w. 6., ܙܠܘ is a verb in the imperative from ܐܙܠ (vid. §28. 1 and 2).

18) V. 8. w. 7., ܟܪܘܙܘ, imperative from ܟܪܙ.

19) V. 8. w. 12., ܕܐܡܫܚܬܘܢܝܗܝ is composed of ܝܗܝ-meaning *him*-3d. masc. suffix, ܕ *that* a conjunction*-and ܐܡܫܚܬܘܢ a verb in Aph. conjugation, 2d. plural, from ܡܫܚ.

20) V. 8. w. 13., ܬܘ is a verb 2d. pl. masc. (vid. § 28. 2. Rem.)-imperative from ܐܬܐ *to come*.

21) V. 8. w. 14., ܚܙܐܘܗܝ is a verb from ܚܙܐ——2d. masc. plural, imperative, with a suffix pronoun (vid. § 37. table of verbs ܠܐ with suffixes; § 37. 3).

22) V. 10. w. 5., ܣܡܘ is a verb from ܣܡܐ.

23) V. 10. w. 7., ܪܒܬܐ is an adjective noun, fem. sing. construct, from ܪܒ.

*In connection with the preceding word ܡܐ, it forms a compound conjunction meaning *when*. (vid. § 85. 4. *d*. *a*).

MARK xiv. 32—42.

24) V. 32. w. 4., ܕܡܬܩܪܝܐ is composed of ܡܬܩܪܝܐ and ܕ. The relative ܕ with the preceding pronoun should be rendered *that which* (vid. § 56. 3. *a*)–ܡܬܩܪܝܐ is an Ethpe. pass. participle, from ܩܪܐ.

25) V. 32. w. 8., ܬܒܘ–imperative from ܝܬܒ (§ 29. 2. Rem').

26) V. 32. w. 11., ܡܨܠܐ–Pa. act. participle from ܨܠܐ.

27) V. 33. w. 7., ܠܡܬܡܗܢܘ is composed of the prefix preposition and the verb—infinitive Ethpe.

28) V. 33. w. 8., ܘܠܡܬܥܩܘ is composed of the conjunction ܘ, the prep. ܠ and the verb in the infinitive from ܥܘܩ or ܥܩ.

29) V. 34. w. 9., ܩܘܘ– imperative from ܩܘܐ.

30) V. 34. w. 11., ܘܐܬܬܥܝܪܘ–imperative, Ethpe. from ܥܘܪ or ܥܪ.

31) V. 35. w. 9., ܡܫܟܚܐ–Aph. fem. participle, from ܫܟܚ.

32) V. 35. w. 10., ܬܥܒܪ–Pe. future, from ܥܒܪ.

33) V. 37. w. 5., ܕܡܟܝܢ is a participle, plural from ܕܡܟ and that from the verb ܕܡܟ.

34) V. 37. w. 15., ܠܡܬܬܥܝܪܘ–infinitive, Ethpe. from ܥܘܪ or ܥܪ.

35) V. 38. w. 2., ܨܠܘ *pray*–imperative, Pa. from ܨܠܐ.

36) V. 38. w. 4., ܬܥܠܘܢ (ye) *shall enter*–Pe. fut. 2nd. plural, from ܥܠܠ or ܥܠ.

37) V. 38. w. 8., ܨܒܝܢܐ *willing*–act. part. f. Pa. from ܨܒܐ.

38) V. 40. w. 9., ܥܝܢܝܗܘܢ *their eyes*–from ܥܝܢܐ with a plural suffix pronoun.

39) V. 40. w. 10., ܝܩܝܪܢ *heavy*–an adjective in the plural, from ܝܩܝܪ.

40) V. 40. w. 13., ܝܕܥܝܢ *knew*–from ܝܕܥ.

41) V. 41. w. 8., ܐܬܬܢܝܚܘ *rest ye*–Ethpe. imperative from ܢܘܚ or ܢܚ.

42) V. 41. w. 14., ܡܶܫܬܰܠܰܡ *being betrayed*—Ethpe. participle from ܫܠܶܡ.

43) V. 42. w. 2., ܢܺܐܙܰܠ future of ܐܶܙܰܠ *to go.*

44) V. 42. w. 6., ܡܰܫܠܶܡ *betraying*—Aph. participle from ܫܠܶܡ.

LUKE xxiii. 18—27.

45) V. 18. w. 1., ܩܥܰܘ *cried out*—3d. masc. plural, from ܩܥܳܐ.

46) V. 18. w. 6., ܫܰܩܠܽܘܗܝ *take him away*—2nd. masc. plural, imperative, with suffix pronoun (vid. § 36. E table of suffixes).

47) V. 20. w. 8., ܢܶܫܪܶܐ—future from ܫܪܳܐ *to release.*

48) V. 21. w. 6., ܙܩܽܘܦܽܘܗܝ *crucify him*—imperative, with a suffix from ܙܩܰܦ.

49) V. 22. w. 19., ܐܶܪܕܝܽܘܗܝ—*I will chastise him*—fut. 1st. sing. Pe. from ܪܕܳܐ with a suffix pronoun.

50) V. 22. w. 21., ܐܶܫܒܩܺܝܘܗܝ—*I will let him go*—future, Pe. 1st. singular, with a suffix pronoun, from ܫܒܰܩ.

51) V. 23. w. 3., ܡܬܰܟܶܒܺܝܢ with ܗܘܰܘ *urged*—a part. from ܬܟܶܒ.

52) V. 23. w. 10., ܢܶܙܩܦܽܘܢܳܝܗܝ (that) *they shall crucify him*—pret. Pe. fut. 3d. masc. plural, with suffix pronoun, from ܙܩܰܦ (vid. § 36. Table).

53) V. 24. w. 4., ܬܶܗܘܶܐ *should be*—future of ܗܘܳܐ.

54) V. 24. w. 5., ܫܶܐܠܬܗܽܘܢ (according to) *their desire*—a feminine, sing. noun, with a plural suffix (§ 16. Table).

55) V. 25. w. 16., ܨܶܒܝܳܢܗܽܘܢ *their will*—a noun with a suffix plural from ܨܶܒܝܳܢ.

56) V. 26. w. 2., ܡܰܘܒܠܺܝܢ *leading* or *causing to lead away*—Aph. part. plural from ܝܒܠ.

57) V. 26. w. 4., ܐܰܚܕܘ *laid hold of*—from ܐܰܚܶܕ.

58) V. 26. w. 13., ܢܫܩܘܠ *might carry*-future from ܫܩܠ.

59) V. 27. w. 8., ܡܪܩܕܝܢ *bewailing*-Aph. part. from ܪܩܕ.

Luke xxiii. 33—42.

60) V. 33. w. 5., ܡܬܩܪܐ *called*-Ethpe. pass. participle, from ܩܪܐ.

61) V. 34. w. 7., ܫܒܘܩ *forgive*-imperative, from ܫܒܩ.

62) V. 34. w. 16., ܐܪܡܝܘ *cast*-Aph. 3d. plural from ܪܡܐ.

63) V. 35. w. 1., ܩܐܡ *standing*-participle from ܩܘܡ.

64) V. 35. w. 12., ܠܐܚܪܢܐ *to others*-plural from ܐܚܪܝܢ-with the prefix prep. Lomad.

65) V. 35. w. 13., ܐܚܝ *saved*-Aph. pret. from ܚܝܐ.

66) V. 35. w. 14., ܢܚܐ *shall save*-Aph. future, from ܚܝܐ.

67) V. 36. w. 1., ܡܒܙܚܝܢ *mocking*-part. from ܒܙܚ.

68) V. 37. w. 8., ܐܚܐ *save*-imperat. Aph. from ܚܝܐ.

69) V. 42. w. 3., ܐܬܕܟܪܝܢܝ *remember me*-imperat. Ethpe. with suf. from ܕܟܪ.

Luke xxiii. 43—53.

70) V. 45. w. 3., ܐܨܛܪܝ *was rent*-Ethpe. part. from ܨܪܐ. ܬ is transposed and changed into ܛ (§ 12. 2. Rem.).

71) V. 46. w. 3., ܒܩܠܐ *voice*-with a prefix preposition.

72) V. 46. w. 7., ܒܐܝܕܝܟ *into thy hands*-from ܐܝܕ with a prefix preposition, and a suffix pronoun.

73) V. 46. w. 8., ܡܣܒܪ *confiding*-Pe. act. participle from ܣܒܪ.

74) V. 48. w. 4., ܐܬܟܢܫܘ *came together*-Aph. pret. plural from ܟܢܫ.

75) V. 48. w. 16., ܚܕܝܗܘܢ *their breasts*-from ܚܕܝܐ with suf. plural.

76) V. 49. w. 1., ܩܝܡܝܢ *standing*-part. Pe. plural from ܩܡ.

77) V. 49. w. 6., ܝܕܘܥܘܗܝ *his acquaintance*-from ܝܕܘܥܐ with suffix.

78) V. 51. w. 7., ܘܡܣܟܐ *waiting*-participle from ܣܟܐ.

79) V. 53. w. 1., ܐܚܬܗ *took down*-Aph. pret. from ܢܚܬ.

80) V. 53. w. 8., ܢܩܝܪܐ *dug out*-part. passive, Peal from ܢܩܪ.

81) V. 53. w. 13., ܐܬܬܣܝܡ *was laid*-Ethpe. pret. from ܣܡ. ܬ is doubled (vid. § 12. 2. Rem; § 31. 2).

Acts xvii. 22—32.

82) V. 23. w. 3., ܡܬܟܪܟ *passing by*-Ethpe. part. from ܟܪܟ.

83) V. 23. w. 9., ܐܫܟܚܬ *I found*-Aph. pret. 1st. singular from ܫܟܚ.

84) V. 23. w. 14., ܥܠܝܗ *on it* ܥܠ with a suffix.

85) V. 23. w. 29., ܡܣܒܪ *declare*-Pa. part. from ܣܒܪ.

86) V. 25. w. 2., ܡܫܬܡܫ *worshipping*-Ethpa. part. from ܫܡܫ.

87) V. 26. w. 8., ܢܗܘܘܢ *shall be*, with ܢܥܡܪܘܢ *should dwell*-Pe. fut. 3d. plural of the defective verb ܗܘܐ.

88) V. 27 w. 2., ܒܥܝܢ *seeking*-participle from ܒܥܐ.

89) V. 27. w. 4., ܡܓܫܫܝܢ *seeking, feeling*-Pael pass. participle from ܓܫܫ.

90) V. 28. w. 4., ܚܝܝܢ *our life*-pl. absolute form with suf. ܝܢ from ܚܝܐ.

91) V. 28. w. 5., ܡܬܬܙܝܥܝܢ *our moving*-Ethpe. part. and suffix from ܙܘܥ or ܙܥ.

92) V. 28. w. 6., ܐܝܬܝܢ *are*-1st. person plural from ܐܝܬ.

93) V. 28. w. 12., ܕܥܡܟܘܢ *who with you*-composed of ܟܘܢ *you*, ܥܡ *with* and ܕ *who.*

94) V. 28. w. 16., ܝܠܕܘܬܢ *our offspring*-from ܝܠܕܘܬ with suffix pronoun.

95) V. 29. w. 8., ܚܘܒܬܢ *our debt*,-from ܚܘܒܐ with a suffix.

96) V. 29. w. 9., ܠܡܣܒܪ *to think*-infinitive, Pe. from ܣܒܪ.

97) V. 29. w. 15., ܓܠܝܦܐ *written* or *graven*-participle, Pe. from ܓܠܦ.

98) V. 29. w. 16., ܒܐܘܡܢܘܬܐ *by art*, from ܐܘܡܢܘܬܐ.

99) V. 30. w. 15., ܢܬܘܒ *shall repent*-future Pe. from ܬܘܒ or ܬܒ.

100) V. 31. w. 6., ܕܢܕܘܢ *that shall judge*-future Pe. from ܕܢ with the prefix ܕ.

101) V. 31. w. 14., ܘܐܘܕܥ *and showed, made known*-Aph. from ܝܕܥ.

102) V. 32. w 8., ܡܒܙܚܝܢ *mocking*-participle, Pa. from ܒܙܚ.

Romans vi. 1—10.

103) V. 1. w. 4., ܢܩܘܐ *shall remain*-Pa. future from ܩܘܐ.

104) V. 1. w. 8., ܬܬܝܬܪ *shall be abundant*-Ethpa. future from ܝܬܪ.

105) V. 2. w. 7., ܢܚܐ *shall live*-future Pe. from ܚܝܐ.

106) V. 3. w. 6., ܕܥܡܕܢ *who were baptized*-pret. Pe. 1st. pl. com. from ܥܡܕ with the prefix ܕ.

107) V. 4. w. 1., ܐܬܩܒܪܢ *are buried*-Ethpe. pret. 1st. pl. com. from ܩܒܪ.

108) V. 4. w. 14., ܕܐܒܘܗܝ *of his father*-a noun in the suffix state,

3d. masc. singular, from ܐܒ with the prefix ܕ.

109) V. 4. w. 20., ܢܗܠܟ *should walk*-future Pa. from ܗܠܟ.

110) V. 5. w. 4., ܐܬܢܨܒ *have been planted*-Ethpe. pret. from ܢܨܒ.

111) V. 5. w. 11., ܢܗܘܐ *shall be*-future Pe. from ܗܘܐ.

112) V. 6. w. 1., ܝܕܥܝܢ *knowing*-participle, with a suffix from ܝܕܥ.

113) V. 6. w. 5., ܐܙܕܩܦ *is crucified*-Ethpe. pret. from ܙܩܦ.

114) V. 6. w. 7., ܕܢܬܒܛܠ *that should be destroyed*-Ethpa. from ܒܛܠ with the prefix ܕ.

115) V. 8. w. 6., ܢܗܝܡܢ *believe*-Aph. future from ܐܡܢ.

116) V. 8 w. 10., ܢܚܐ *shall live*-future Pe. from ܚܝܐ.

117) V. 9. w. 13., ܡܬܚܝܠ *being powerful*-Ethpa. participle from ܚܝܠ.

118) V. 10. w. 9., ܡܚܐ *living*-part. Aph. from ܚܝܐ.

COLOSSIANS iii. 1—15.

119) V. 1. w. 7., ܒܥܘ *seek*-imperative of ܒܥܐ.

120) V. 2. w. 2., ܐܬܪܢܘ *let your affections be placed*-Ethpe. imperative, from ܪܢܐ.

121) V. 3. w. 4., ܘܚܝܝܟܘܢ *your life*-from ܚܝܐ with a suffix pron. and the prefix ܘ.

122) V. 4. w. 9., ܬܬܓܠܘܢ (ye) *shall appear*-future Ethpe. from ܓܠܐ.

123) V. 5. w. 1., ܐܡܝܬܘ *mortify*-Aph. imperative from ܡܝܬ.

124) V. 5. w. 3., ܗܕܡܝܟܘܢ *your members*-Suffix state, 2nd. masc. plural from ܗܕܡ.

125) V. 5. w. 11 and 12., ܕܗܝ ܗܝ. These pronouns seem to include the substantive verb (comp. § 54. 3. *a*).

126) V. 7. w. 8., ܡܬܗܦܟܝܢ *turning* or *having turned*–Ethpa. from ܗܦܟ.

127) V. 8. w. 3., ܐܢܝܚܘ *put away*–Aph. from ܢܘܚ or ܢܚ.

128) V. 9. w. 2., ܬܗܘܘܢ *ye shall be*–future from ܗܘܐ.

129) V. 9. w. 3., ܡܕܓܠܝܢ *lying, deceitful*–participle Pa., from ܕܓܠ.

130) V. 9. w. 7., ܫܠܚܘܗܝ *put off, cast away*–imperative Pe., from ܫܠܚ. It takes a suffix.

131) V. 9. w. 12., ܗܘܦܟܘܗܝ *his deeds*–suff. state, plural from ܗܘܦܟܐ.

132) V. 10. w. 3., ܕܡܬܚܕܬ *who being renewed*–Ethpa. part. passive from ܚܕܬ with the prefix ܕ.

133) V. 10. w. 6., ܕܒܪܝܗ *who created him*–from ܒܪܐ with a suf. pronoun, with the prefix ܕ.

134) V. 12. w. 7., ܘܡܚܒܒܐ *and beloved*–plural from ܡܚܒܒܐ with the prefix ܘ.

135) V. 13. w. 1., ܘܗܘܝܬܘܢ *and ye*–from ܗܘܘ with the verbal termination–2nd. pl. with the prefix ܘ.

136) V. 13. w. 2., ܡܣܝܒܪܝܢ *forbearing*–Pa. part. from ܣܒܪ.

137) V. 15. w. 1., ܘܫܠܡܗ *and his peace*, from ܫܠܡܐ with suf. pronoun, and prefix ܘ.

138) V. 15. w. 4., ܠܒܘܬܟܘܢ *your hearts*, from ܠܒܐ with suf. pron.

139) V. 15. w. 6., ܐܬܩܪܝܬܘܢ *ye are called*–Eth. 2nd. plural from ܩܪܐ.

140) V. 15. w. 10., ܡܘܕܝܢ *thankful*–part. active Aph. from ܝܕܐ.

Revelations v. 1—10.

141) V. 1. w. 1., ܘܐܚܙܝܬ *and I saw*—Aph. pret. 1st. sing. from ܚܙܐ with prefix ܘ.

142) V. 2. w. 10., ܠܡܦܬܚܘ *to open*—Pe. infinitive from ܦܬܚ with prefix ܠ.

143) V. 3. w. 17., ܠܡܚܙܝܗ *to look on it*—infin. with suffix from ܚܙܐ with the prefix ܠ.

144) V. 4. w. 2., ܗܘܝܬ *it is*—formed from ܐܝܬ and ܗܘ, ܐ being dropped. The phrase, including the word preceding and the one following, means literally, *it is weeping much.*

145) V. 4. w. 7., ܐܫܬܟܚ *was found*—Ethpe. from ܫܟܚ.

146) V. 5. w. 8., ܬܒܟܐ literally *thou shalt weep*—2nd. per. fut. masc—put for the imperative (vid. § 61. B. *a*).

147) V. 6. w. 6., ܕܩܐܡ *to stand*. ܩܐܡ is a participle from ܩܘܡ (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8., ܢܟܝܣܐ *slain*—pass. part. Peal. fem. from ܢܟܣ.

149) V. 6. w. 21., ܕܐܫܬܕܪ̈ܝܢ *who were sent*—3d. per. f. plural, Ethpa. from ܫܕܪ.

Revelations xxii. 1—10.

150) V. 2. w. 23., ܘܛܪ̈ܦܝܗ *and leaves of it*—from ܛܪܦܐ with a suffix, and prefix ܘ.

151) V. 3. w. 4., ܢܗܘܐ *shall be*—future of ܗܘܐ.

152) V. 3. w. 14., ܢܫܡܫܘܢܗ *shall serve him*—fut. 3d. masc. plural, Pa. from ܫܡܫ with a suffix.

153) V. 5. w. 16., ܡܢܗܪ *causing to shine*—Aph. part. masc. from ܢܗܪ.

154) V. 6. w. 15., ܠܰܡܚܰܘܳܝܽܘ *to show*–infinitive, Pa. from ܚܰܘܺܝ.

155) V. 8. w. 13., ܠܡܶܣܓܰܕ *to worship, to praise*–infinitive, Peal from ܣܓܶܕ.

156) V. 11. w. 7., ܢܶܬܨܰܐܐ *shall be filthy*–fut. Ethpa. from ܨܐܐ.

157) V. 14. w. 15., ܢܶܥܠܽܘܢ *they shall enter in*–fut. 3d. masc. Peal from ܥܰܠ.

158) V. 17. w. 4., ܬܳܐ *come*–imperative of ܐܶܬܳܐ.

159) V. 19. w. 3., ܢܒܰܨܰܪ *shall take away*–Peal future from ܒܨܰܪ.

POETRY.

We present a few specimens of Syriac poetry, taken from the Peshito Bible, published by the British and Foreign Bible Society, in 1826. It will be observed that the text does not appear in a rhythmical form, nor are there any divisions into verses. The Peshito or *literal* version was made near the close of the first, or beginning of the second century, while the divisions into chapters and verses were introduced in the thirteenth century. Points, in addition to *Ribui*, will be noticed over and under particular letters. These are intended to mark the occurrence of *Kushoi* and *Rukok*.

Psalm xlv. 1—10.

1) Verse 2. word 9., ܡܛܠܗܢܐ *therefore*. This is composed of the conjunction ܡܛܠ and the suffix pronoun ܗܢܐ. Conjunctions as well as other particles often take suffixes.

2) V. 3. w. 1, ܐܪܡܐ *cast* (gird)–Aph. imperative, from ܪܡܐ. See a similar instance in Matt. xvii. 27.

Psalm li. 1—10.

3) V. 2. w. 1., ܐܣܓܝ *multiply*–imperative, Aph. from ܣܓܝ used here adverbially in the sense of *very much*.

4) V. 2. w. 2., ܐܣܚܝܢܝ *wash me*–imperative, Aph. from ܣܚܝ with a suffix pronoun.

5) V. 2. w. 7., ܕܟܝܢܝ *cleanse me*–imperative, *Pa.* from ܕܟܐ with a suffix pronoun.

6) V. 3. w. 8., ܒܟܠܙܒܢ *in all time, always*–from ܟܠ *all*, ܙܒܢ *time* and the prefix preposition, ܒ *in.*

7) V. 4. w.8., ܕܬܙܕܕܩ *that thou mightest be just–Ethpa.* 2nd. sing. masc. future from ܐܙܕܕܩ. The preformative falls away as the conjunction ܕ precedes.

8) V. 6. w. 7., ܐܘܕܥܬܢܝ *thou makest me to know*–2nd. sing. pret. Aph. from ܝܕܥ with a suffix pronoun.

9) V. 9. w. 7., ܥܛܝ *blot out*–imperative Pe. from ܥܛܐ.

Psalm civ. 1—10.

10) V. 5. w. 1., ܐܬܩܢ *prepared, laid–Ethpe.* from ܬܩܢ.

11) V. 5. w. 4., ܡܬܩܢܢܘܗ̇–participle with a suffix pronoun from ܬܩܢ.

12) V. 7. w. 7., ܡܬܪܗܒܝܢ *hastening*–an *Ethpe.* participle, from ܪܗܒ.

13) V. 9. w. 6., ܘܢܟܣܘܢܗ̇ *and* (that) *they should not cover*–3d. plural, Pa. from ܟܣܐ with a suffix pronoun, and the conjunction ܘ preceding.

SYRIAC LEXICON.

ܐܒ, ܐܒܐ, suf. ܐܒܘܗܝ a father, pl. ܐܒܗܬܐ ܐܒܗܘܬܐ parents.

ܐܒܕ to perish, Aph. to cause to perish, to destroy.

ܐܒܠ to be sad, to be disturbed.

ܐܒܢܝܠ *Abnil* (name of an idol).

ܐܒܪܗܡ Abraham.

ܐܓܪܐ m. a reward.

ܐܓܪܬܐ a letter, a writing.

ܐܕܢܐ an ear.

ܐܘ or.

ܐܘ O! (mark of the vocative).

ܐܘܟܝܬ namely, that is (from ܐܘ and ܟܝܬ).

ܐܘܡܢܘܬܐ skill, ability.

ܐܘܡܬܐ f. a nation.

ܐܘܦܝܪ Ophir (a proper name).

ܐܘܪܗܝ Edessa in Mesopotamia (a proper name).

ܐܘܪܚܐ a way.

ܐܘܪܝܬܐ the law book of Moses, the Pentateuch.

ܐܘܪܫܠܡ Jerusalem.

ܐܙܠ to go, to go away.

ܐܚܐ brother.

ܐܚܕ to hold, to seize, to lay hold of.

ܐܚܪܝܐ the last, the end.

ܐܚܪܝܢ, ܐܚܪܢܐ another; fem. ܐܚܪܬܐ, pl. m. ܐܚܪܢܝܢ, ܐܚܪܢܐ.

ܐܝܓܘܦܛܝܐ an Egyptian.

ܐܝܓܘܦܛܐܝܬ *Adverb*, like the Egyptians.

ܐܝܕܐ hand-in Hebrew יָד.

ܐܝܕܐ who, which, fem. of ܐܝܢܐ.

ܐܝܟ so as, according to, as to, (*secundum*) nearly, ܐܝܟ ܕ just as, therewith.

ܐܝܟܐ where? ܕ ܐܝܟܐ there, where; ܠܐܝܟܐ whither? ܐܝܟܐ ܡܢ whence?

ܐܝܟܘ where.

ܐܝܟ. ܐܢܫܝܢ.

ܐܝܟ, ܐܝܟܢܐ how? ܐܝܟܢܐ ܕ so that.

ܐܝܠܝܢ pl. they.

ܐܝܢ truly, certainly, yes.

ܐܝܢܐ who, what–ܒܐܝܢܐ at what.

ܐܝܣܚܩ Isaac (a proper name).

ܐܝܣܪܐܝܠ Israel (a proper name).

ܐܝܩܪܐ honor, a mark of esteem, a solemn procession.

ܐܝܬ it is, ܐܝܬܝ I am, etc.

ܐܟܕܢܐ serpent (ἔχιδνα).

ܐܟܚܕܐ at the same time–together.

ܐܟܠ to eat, to consume.

ܐܟܡܐ just as, ܐܟܡܐ ܕ of such a quality (*qualis*).

ܐܟܣܢܝܐ a stranger, a guest (ξένος).

ܐܠܐ but, yet (ἀλλά), if not (= ܐܢ ܠܐ).

ܐܠܐ to lament.

ܐܠܗܐ God.

ܐܠܗܝܐ godly.

ܐܠܗܘܬܐ f. divinity, the godhead.

ܐܠܟܣܢܕܪܝܐ an Alexandrian.

ܐܠܦ Olaph, the first letter of the alphabet.

ܐܠܦ to learn, Aph. to cause to learn, to teach.

ܐܠܦܐ a ship.

ܐܠܨ to constrain, to compel, to urge any one, ܐܠܝܨ oppressed.

ܐܠܝܨܐ oppressed.

ܐܡܐ mother.

ܐܡܝܕ *Amida* in Mesopotamia (a proper name).

ܐܡܝܢ, ܐܡܝܢܐ, surely, firmly.

ܐܡܢ *Aph.* ܗܝܡܢ, fut. ܢܗܝܡܢ to believe.

ܐܡܝܢܐܝܬ Adv. constantly.

ܐܡܪ to say, to speak.

ܐܡܪܐ a lamb.

ܐܡܬܝ (with ܕ following) if.

ܐܢ if.

ܐܢܐ I, pl. ܚܢܢ we.

ܐܢܘܢ m. ܐܢܝܢ f., that (*as* ܗܘ)

ܐܢܛܝܢܘܣ *Antinum* (a proper name).

ܐܢܚ *Ethpa.* to sigh.

ܐܢܫ man, a certain man, pl. ܐܢܫܝܢ and ܐܢܫܐ.

ܐܢܫܘܬܐ.

ܐܢܫܘܬܐ humanity, *as concrete*, mankind.

ܐܢܬ m. ܐܢܬܝ f. thou; pl. ܐܢܬܘܢ m. ܐܢܬܝܢ f. you.

ܐܢܬܬܐ a woman, a wife.

ܐܣܝܘܬܐ a healing.

ܐܣܝܪܐ a bound, pl ܐܣܝܪ̈ܐ ܒܝܬ ܐܣܝܪ̈ܐ a prison.

ܐܣܛܘܢܝܐ stylite (according to Assem.)

ܐܣܛܣܝܣ sedition.

ܐܣܛܩܛܐ oil of cinnamon.

ܐܣܛܪܛܝܘܛܐ a soldier.

ܐܣܟܝܡܐ external appearance, dress, (σχῆμα).

ܐܣܟܝܡܬܢܐ hypocrite

ܐܦ also, ܐܦܠܐ neither.

ܐܦܝ, ܐܦܐ, ܐܦܝܢ face, ܥܠ ܐܦܝ over, ܠܐܦܝ according to, towards.

ܐܦܝܣܩܘܦܐ a bishop.

ܐܪܓ to be anxious, uneasy.

ܐܪܒܥ ܐܪܒܥܐ four.

ܐܪܛܝܩܐ heterodox.

ܒܘܪܐ.

ܐܪܝܐ a lion.

ܐܪܝܘܣ Arius.

ܐܪܝܘܣ ܦܓܘܣ Areopagite.

ܐܪܟܘܢܐ a ruler, a chief man.

ܐܪܡܝܐ a Syrian, a Gentile.

ܐܪܣܝܘܛܐ an errorist, a heretic.

ܐܪܣܝܣ heresy (αἵρεσις).

ܐܪܥܐ earth, land, country.

ܐܫܟܚ to find, *Ethpe.* to be found.

ܐܫܬܬ ܝܘܡܝܢ the six days work, the creation.

ܐܬܐ to come, *Aph.* to lead, to bring, to conduct.

ܐܬܪ, ܐܬܪܐ a place, a region.

ܒ.

ܒ in, from, through, to.

ܒܠܢܝܐ a possessor of a bath.

ܒܝܡ, ܒܝܡܐ a pulpit (βῆμα).

ܡܟܐ hence.

ܒܗܬ to be ashamed, *Aph.* to make ashamed.

ܒܗܬܬܐ shame, disgrace.

ܒܘܠܘܛܐ, ܒܘܠܘܛܝܣ a counselor.

ܒܘܣܡܐ agreeableness, amiableness.

ܒܘܪܐ awkward, uneducated.

ܒܙܚ.

ܒܙܚ *Pa.* ܒܙܚ to deride, to mock.

ܒܣܘܦܐ (from ܣܘܦܐ end) finally.

ܒܛܠ to cease, to destroy.

ܒܛܢ to conceive.

ܒܛܢܐ pregnant.

ܒܝܢܬ among, between.

ܒܝܫ m. ܒܝܫܬܐ evil.

ܒܝܫ m. an evil person–pl. ܒܝܫܐ, ܒܝܫܬܐ.

ܒܝܫܘܬܐ malice.

ܒܝܫܘܝ Besoe (a monk–proper name).

ܒܝܬ = ܒܝܢܬ between, by; ܡܢ ܒܝܢܬ out; ܢܗܪܝܢ ܒܝܬ Mesopotamia.

ܒܝܬ, ܒܝܬܐ a house, ܪܗܘܡܝܐ ܒܝܬ the Roman dominion.

ܒܝܬܠܚܡ Bethlehem (a proper name).

ܒܟܐ to weep.

ܒܠܥܕ without.

ܒܢܝܐ pl. m. sons. ܐܢܫܐ ܒܢܝ *Const.* ܒܢܝܢܫܐ men, lit. sons of men. ܒܪ is always used in the sing. for son.

ܒܣܐ to despise. *Part.* P. ܒܣܐ despised.

ܒܪܟ.

ܒܣܝܠܝܘܣ Basilius (a proper name.

ܒܣܝܡܘܬܐ f. joy, benignity.

ܒܣܬܪܐ m. back.

ܒܣܡ to perfume.

ܒܣܡܐ odors.

ܒܥܐ to seek, with ܡܢ to entreat, to demand.

ܒܥܠܕܒܒܐ enemy, an adversary.

ܒܥܬܐ the seeking, the finding out.

ܒܙܙ to take away.

ܒܨܘܪ m. small–ܒܨܘܪܬܐ feminine.

ܒܨܝܪܘܬܐ a small matter (for the *Adj.* small).

ܒܨܐ to explore, to discover, *Ethpa.* with ܒ to contemplate.

ܒܩܐ a gnat, a midge.

ܒܪ, ܒܪܐ son. ܒܪ ܡܕܝܢܬܐ an inhabitant of the city.

ܒܪܐ to create.

ܒܪܐܒܐ Barabbas (a proper name).

ܒܪܒܪܝܐ a Barbarian.

ܒܪܕܝܨܢ Bardesanes (a proper name).

ܒܬܐ houses, pl. feminine.

ܒܪܟ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

ܒܪܡ.

ܒܪܡ but, yet.
ܒܪܢܫ *Ethpa.* to become man.
ܒܪܢܫܐ man.
ܒܪܩܐ the lightning, brightness.
ܒܪܬܐ, ܒܪܬ a daughter. pl. ܒܢܬܐ.
ܒܬܘܠܐ, ܒܬܘܠܬܐ a young woman, a maiden.
ܒܬܪ after, ܒܬܪܟܢ afterwards.
ܒܬܪ ܩܠܝܠ soon, (literally), shortly thereupon.

ܓ

ܓܐܪܐ, ܓܪܐ an arrow, dart.
ܓܒܐ to choose, to select.
ܓܒܐ a side, a part, ܓܒܐ ܕܣܡܠܐ the wrong side, i. e. an enemy.
ܓܒܝܐ the choice.
ܓܒܝܠܬܐ a formation, a creature.
ܓܒܪ, ܓܒܪܐ a man, a person.
ܓܕܣܡܢ Gethsemane (a proper name).
ܓܕܦ *Pa.* ܓܕܦ to blaspheme.
ܓܕܫ to meet with any one, to happen to any one.
ܓܘ in the midst, ܠܓܘ within.
ܓܘܕܐ a troop, a multitude.

ܓܪܡܐ.

ܓܘܕܦܐ m. blasphemy.
ܓܘܢܝܐ shame, disgrace.
ܓܘܪܝܐ Guria (proper name of a woman).
ܓܙܘܪܬܐ circumcision.
ܓܚܟ to laugh, to mock.
ܓܝܪ for.
ܓܠܐ to uncover, to discover, *Ethpe.* to be discovered, to be made known.
ܓܙܠ to rob, *Ethpe.* to be robbed.
ܓܠܝܐܝܬ public, free.
ܓܠܝܠܐ Galilee (a proper name).
ܓܠܝܢܐ a revelation.
ܓܠܦ to engrave.
ܓܡܝܪܘܬܐ an accomplishment, perfection.
ܓܡܪ to fulfill, to finish.
ܓܢܒܪܐ mighty.
ܓܢܙ *Pass. Part.* ܓܢܝܙܐ hidden, unknown.
ܓܝܢ to lend.
ܓܢܣ, ܓܢܣܐ race, family (γένος), offspring.
ܓܢܐ *Aph.* ܐܓܢܝ to lie down.
ܓܥܪ to scold, with ܒ.
ܓܪܒܝܐ the north.
ܓܪܡܐ a bone, a limb.

ܕ.

ܕ mark of the *Genitive; Relative Pronoun;* while, that, therewith, in order that.

ܕܒܚ to offer, *Pa.* the same.

ܕܒܚܐ an offering.

ܕܒܪ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ܕܓܠ to lie, *Pa.* ܕܓܠ.

ܕܓܠܘܬܐ a falsehood.

ܕܗܒܐ gold.

ܕܘܒܪܐ behavior.

ܕܘܝܕ David, sometimes written ܕܘܝܕ (a proper name).

ܕܘܟ, ܕܘܟܐ, ܕܘܟܬܐ, place.

ܕܘܫ, ܕܫ to crush.

ܕܚܠ to fear, to worship.

ܕܚܠܬܐ fear, terror, ܙܘܥܐ, ܕܚܠܬ superstition.

ܕܝܘܐ an evil spirit, the Devil.

ܕܝܘܢܐ to be possessed of an evil spirit.

*ܕܝܠ a word accompanying the *Possessive Pron.* § 16, ܕܝܠܝ who is my, or my.

ܕܝܠܟ thy, or who is thy.

ܕܝܢ but (δὲ).

ܕܝܢܐ a Judge.

ܕܝܢܐ judgment.

* This is formed from ܕ and ܠ. Vid. reference above. Tr.

ܕܝ.

ܕܝܨܢ Daison (the proper name of a river).

ܕܝܪܐ a cloister.

ܕܝܪܝܐ a monk.

ܕܝܪܝܘܬܐ monastic life.

ܕܝܬܝܩܝ testament (διαθήκη).

ܕܟܐ, ܕܟܝܐ pure, clean.

ܕܟܐ Pa. ܕܟܝ to purify.

ܕܟܪ to remember.

ܕܡ, and ܕܡܐ the blood.

ܕܡܘܬܐ a resemblance, an image, a likeness.

ܕܡܝܐ similar.

ܕܡܝܐ *Constr. St.* ܕܡܝ value.

ܕܡܟ to sleep.

ܕܡܝܟܝܢ sleeping; Matt. viii. 24, pl. ܕܡܟܝܢ.

ܕܡܥ to weep.

ܕܡܪ *Ethpa.* to wonder at, to be astonished.

ܕܢ to judge, *Pass. Part.* ܕܝܢ judged.

ܕܢܚܐ the feast of the appearance of Christ; Epiphany.

ܕܩܢܐ the beard.

ܕܪܟ *Aph.* ܐܕܪܟ to comprehend.

ܕܪܥܐ an arm.

ܕܪܫ to encounter, to speak with any one.

ܗ.

ܗܐ lo!

ܗܕܐ *Pa.* ܗܰܕܺܝ to lead, to guide.

ܗܳܕܶܐ this, she, *Pron.* (*Chal.*, הָא).

ܗܰܕܳܡܶܐ members.

ܗܶܕܪܳܐ honor, glory.

ܗܰܘ m. ܗܳܝ f. and ܗܽܘ m. ܗܺܝ f. that, the former; ܗܰܘ ܕ who; ܡܶܢ ܗܳܝ ܕ since.

ܗܘܐ to be (*Verb Subst.*) *Fut.* ܢܶܗܘܶܐ.

ܗܽܘܝܽܘ he, she.

ܗܶܢܽܘܢ them.

ܗܽܘܦܳܟܶܐ customs, deeds.

ܗܳܝܕܶܝܢ there, then.

ܗܰܝܟܠܐ a temple, a palace.

ܗܰܝܡܳܢܽܘܬܐ faith, belief, doctrine, ܬܪܺܝܨܬܐ ܦܳܪܽܘܩܳܝܬܐ the saving faith.

ܗܳܟܘܳܬ in like manner.

ܗܳܟܺܝܠ therefore.

ܗܳܟܰܢ, ܗܳܟܰܢܳܐ so, in this manner.

ܗܳܠ, ܠܗܳܠ hence, for, there.

ܗܰܠܶܟ *Pa.* to wander, to go forth, to walk.

ܗܳܠܶܝܢ they, these.

ܗܰܢ, ܗܳܢܳܐ m. ܗܳܕܶܐ f. plur. ܗܳܢܽܘܢ m. ܗܳܢܶܝܢ f. this.

ܗܢܳܝܳܢܳܐ advantage, pleasure.

ܗܦܰܟ to return, *Aph.* to lead back.

ܗܶܪܳܘܕܶܣ Herod (a proper name.)

ܗܳܪܟܳܐ here, hither.

ܗܳܫ, ܗܳܫܳܐ now, at present.

ܘ.

ܘ ܘܐ the letter *Vau*, and.

ܙ.

ܙܒܰܢ to redeem, *Fut.* ܢܶܙܒܽܘܢ, *Pa.* ܙܰܒܶܢ.

ܙܒܰܢ, ܙܒܰܢܳܐ time, pl. ܙܰܒܢܶܐ Acts xvii. 26.

ܙܒܰܢܬܳܐ, ܬܪܶܬܶܝܢ ܙܒܰܢܺܝܢ or ܙܒܰܢܺܝܢ ܬܪܶܬܶܝܢ twice; ܬܠܳܬ ܙܒܰܢܺܝܢ thrice; ܙܒܰܢ ܡܶܢ ܡܩܰܕܰܡ before.

ܙܓܰܡ to grow dumb, to put to silence.

ܙܰܕܺܝܩܳܐ just, upright.

ܙܕܶܩ to be just, ܙܳܕܶܩ it befits, it is suitable, it is becoming.

ܙܘܳܕܳܩܽܘܬܐ agreement, correspondence.

ܙܶܕܩܬܐ alms.

ܙܗܺܝܪܳܐܝܬ *Adv.* carefully.

ܙܗܰܪ *Ethpa.* to beware.

ܙܽܘܚܳܐ praise, show, splendor.

ܙܶܢܽܘܒܝܳܣ Zenobius (a proper name).

ܙܘܥ.

ܙܘܥ, ܙܥ to move, to be restless.

ܙܘܥܐ a moving, a dance.

ܙܘܦܐ hyssop.

ܙܝܘܐ honor, splendor.

ܙܝܙܢܐ a weed.

ܙܝܢ to arm.

ܙܟܐ to conquer, to vanquish.

ܙܟܝܐ a conqueror.

ܙܡܝܪܐ a song.

ܙܢ species, kind.

ܙܢܐ, ܙܢܝܐ m. fornication.

ܙܢܝܘܬܐ fornication.

ܙܥܘܪ, ܙܥܘܪܐ little, ܟܙܥܘܪ ܕܠܐ not small.

ܙܥܩ to cry, to call.

ܙܩܝܦܐ cross.

ܙܩܦ to crucify, to torture.

ܚ.

ܚܐܪܐ free, ܒܪ ܚܐܪܐ free.

ܚܒ ought.

ܚܒܘܫܝܐ quiet, concealed residence.

ܚܒܝܒܐ beloved, pl. ܚܒܝܒܝܢ.

ܚܒܝܒ Habib (a proper name).

ܚܒܪܐ an associate, the other, any one.

ܚܒܫ to enclose.

ܚܓܐ a feast, a feast day.

ܚܕ.

ܚܓܝܪܐ lame.

ܚܕ m. ܚܕܐ f. one, a certain one, any one ܚܕ ܒܫܒܐ sunday.

ܚܕܐ, ܚܕܝ to rejoice; ܚܕܘܬܐ ܛܒ to rejoice very much.

ܚܕܘܬܐ rejoicing.

ܚܕܕܐ mutual, reciprocal.

ܚܕܘܐ, ܚܕܘܬܐ gladness.

ܚܕܝܐ joy.

ܚܕܝܐ the breast, pl. suff. Luke, xxiii. 48.

ܚܕܪ to surround, to flow around.

ܗܕܪܐ honor, majesty.

ܚܕܪܝܢ around.

ܚܕܬ to renew.

ܚܕܬܐ new, pl. ܚܕܬܐ.

ܚܘܐ, *Pa.* ܚܘܝ to show, to indicate.

ܚܘܒܐ love.

ܚܘܡܣܢܐ perseverance, patience.

ܚܘܣܪܢܐ injury.

ܚܙܐ to see *Ethpe.* to be seen, to appear.

ܚܙܘܐ a vision, pl. ܚܙܘܢܐ an apparition.

ܚܙܝܪܢ June.

ܚܙܩ to bind.

ܚܘܝܕܐ bond, union.
ܚܙܬܐ a view.
ܚܛܐ to err, to sin.
ܚܛܗܐ m. sin, crime, pl. ܚܛܗ̈ܐ, ܚܛܗ̈ܐ and ܚܛܗܝܢ.
ܚܛܝܬܐ f. sin.
ܚܛܬܐ wheat, pl. ܚܛ̈ܐ.
ܚܝܐ to live, *Aph.* ܐܚܝܝ.
ܚܝ̈ܐ and ܚܝ̈ܐ life. (It always has the plural form but generally a singular signification.
ܚܝܒ m. a debtor, pl. ܚܝܒܝܢ.
ܚܝܘܬܐ living creature, an animal, a monster.
ܚܝܠ, ܚܝܠܐ a force, an army.
ܚܝܠ to strengthen.
ܚܝܠܬܢ and ܚܝܠܬܢܐ strong.
ܚܝܬܢܐ linen, fine linen.
ܚܟܝܡ, ܚܟܝܡܐ wise, plural ܚܟܝܡܝܢ and ܚܟܝܡ̈ܐ.
ܚܟܡܬܐ wisdom.
ܚܠܐ vinegar.
ܚܠܘܬܐ a gnat. a fly.
ܚܠܛ to mingle, *Ethpa.* to take part, to associate with any one.
ܚܠܝܡ, ܚܠܝܡܐ sound, healthy.
ܚܠܠ to wash.

ܚܠܡ to dream, *Ethpe.* to recover.
ܚܠܦ for, instead of.
ܚܡܬ *Ethpe.* to be angry.
ܚܡܬܐ anger, wrath.
ܚܢܝܬܐ a sigh.
ܚܢܢ we, us, pl. c. from ܐܢܐ.
ܚܢܦܐ a heathen, an idolater.
ܚܣ, ܚܘܣ far be it.
ܚܣܝܢ vehement, strong.
ܚܣܡ to envy, with ܒ.
ܚܦܐ to cover *Ethpa.* to conceal one's-self.
ܚܦܝܛܐܝܬ diligently.
ܚܦܪ *Aph.* to blush, to be ashamed.
ܚܨܐ the back, the loins.
ܚܘܪ to be white.
ܚܪ to see, to look out.
ܚܪܡ, ܐܚܪܡ to curse, to detest.
ܚܪܪ *Pa.* to liberate.
ܚܪܫܐ a magician, a sorcerer.
ܚܪܬܐ f. from ܐܚܪܬܐ finally, the end, enough.
ܚܫܐ endurance, suffering.
ܚܫܘܟ, ܚܫܘܟܐ darkness, pl ܚܫܘܟܝܢ Eph. iv. 18.
ܚܬܡ to mark, to seal.
ܚܬܡܐ a seal.

ܛ.

ܛܒܐ a rumor, a report.

ܛܒ *Adj.* good. *Adv.* very.

ܛܒܝܥ *Part.* P. m. sealed.

ܛܒܥܐ seal.

ܛܘܒ *Pa.* ܛܝܒ to be ready, to be willing.

ܛܘܒܢܐ the pious, the good.

ܛܘܒܬܢܐ happy, blessed.

ܛܘܗܡ, and ܛܘܗܡܐ kind, family, offspring.

ܛܘܥܝܬܐ vine, branch.

ܛܘܝܒܐ readiness.

ܛܘܡܣܐ a part (*tomus.*)

ܛܘܦ, ܛܦ to swim over anything, to overflow.

ܛܘܪܐ a mountain.

ܛܘܪܦܐ distress, misfortune.

ܛܘܫܝܐ that which is concealed, ܡܛܘܫܝܐ secret.

ܛܝܒܘ, ܛܝܒܘܬܐ goodness, excellence, benevolence, grace.

ܛܟܣ to order, (τάσσειν).

ܛܟܣܐ an arrangement, order, state (τάξις).

ܛܠܐ, ܛܠܝܐ a young man, a youth.

ܛܠܝܬܐ a girl, a maiden.

ܛܥܢ to carry.

ܛܠܩ *Ethpa.* to be dispersed.

ܛܢܦܐ foul, detestable.

ܛܡܐܐ unclean.

ܛܡܐܘܬܐ uncleanness.

ܛܥܐ to wander, to wander around, to forget, with ܡܢ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܛܥܝܘܬܐ error, heresy.

ܛܥܡ to taste, to taste well.

ܛܥܢ to be laden, to bear, *Aph.* to cause to carry, to bring.

(ܛܦܦ = ܛܘܦ) ܛܦ to overrun. *Aph.* ܐܛܦ to overflow, to fill.

ܛܦܣ, *Ethpe.* ܐܬܛܦܝܣ to acquiesce, to obey.

ܛܪܕ to chase away, to drive away.

ܛܪܦ to strike, *Ethpe.* ܐܬܛܪܦ.

ܛܪܦܐ a leaf.

ܝ.

ܝܐܐ, ܝܐܝܐ fine, suitable, proper.

ܝܐܒ to wish very much, *Ethpa.* the same.

ܝܒܠ to lead, to lead away.

ܝܒܫ to dry up.

ܝܕ

ܝܕ, ܐܝܕܐ hand, ܒܝܕ by, with help, on account of.

ܝܕܐ *Aph.* ܐܘܕܝ to thank, with ܒ to believe in something, to confess.

ܝܕܝܥܐ m. acknowledged, known.

ܝܕܥܬܐ f. knowledge.

ܝܕܥ to know, to be acquainted with; *Ethpe.* to be known; *Aph.* to make known, to indicate.

ܝܕܝܥܐ, ܝܕܘܥܐ an acquaintance, one known.

ܝܕܥܬܐ knowledge, insight, device.

ܝܗܒ to give, *Imperative* ܗܒ; with ܢܦܫܐ to give up one's life.

ܝܗܘܕܐ, ܝܗܘܕ Judæa, ܝܗܘܕܝܐ pl. Jews.

ܝܘܒܝܢܝܢܘܣ Jovinian (a proper name).

ܝܘܚܢܢ John (a proper name.)

ܝܘܣܦ Joseph (a proper name).

ܝܘܠܝܘܣ Julius (a proper name).

ܝܘܠܝܢܘܣ Julian (a proper name).

ܝܘܠܦܢܐ a doctrine, teaching.

ܝܘܡ, ܝܘܡܐ day, ܒܐܝܡܡܐ by day, ܝܘܡܢ, ܝܘܡܢܐ to day, now; ܟܠܝܘܡ daily.

ܝܘܢܝܐ a Greek, ܝܘܢܐܝܬ *Adverb.* in the Greek manner, according to the Greeks.

ܝܘܬܪܢ, ܝܘܬܪܢܐ use, advantage.

ܝܚܝܕܝܐ a hermit.

ܝܠܕ to bring forth, *Ethpe.* to be born.

ܝܠܕܐ birth.

ܝܠܘܕܐ a small boy, a child.

ܝܠܘܦܐ a teacher, a learned man.

ܝܠܦ to learn, *Aph.* to inform.

ܝܡܐ the sea.

ܝܡܐ to swear, *Aph.* to cause to swear, to swear to.

ܝܡܝܢܐ the right hand, the right.

ܝܢܘܩܐ a suckling, a baby.

ܝܣܦ *Aph.* to add.

ܝܥܐ to increase rapidly.

ܝܥܩܘܒ Jacob (a proper name).

ܝܨܘܦܐ one who takes care.

ܝܩܕ to burn.

ܝܩܕܐ flame, holocaust.

ܝܩܝܪ, ܝܩܝܪܐ illustrious, honored, great.

ܝܩܪ to be great, to increase (in respectability).

ܝ.

ܝܪܚܐ a month.

ܝܪܝܥܐ, ܝܪܝܥܬܐ a tent.

ܝܫܘܥ Jesus.

ܐܝܬ being, essence.

ܝܬܒ to remain, to dwell, to settle, to sit.

ܝܬܝܪ ܡܢ more than.

ܝܬܝܪܘܬܐ superfluity.

ܝܬܪ to win, to abound.

ܟ.

ܟܐܐ to prevent, to rebuke.

ܟܐܒ, ܟܐܒܐ passion.

ܟܐܢܐܝܬ justly.

ܟܐܢܘܬܐ justice, righteousness.

ܟܐܦܐ a stone, a rock, Cephas, or Peter.

ܟܐܬܐ f. a rebuke.

ܟܒܪ perhaps.

ܟܕ as, during (pleonastic before the *Part.*).

ܟܗܢܐ a priest.

ܟܗܢܘܬܐ the priesthood.

ܟܘܚܕܐ shame.

ܟܘܟܒܐ m. a star, *pl.* ܟܘܟܒܐ Matt. xxiv. 29.

ܟܘܡܪܐ a priest.

ܟܘܣ, ܟܘܣܐ m. a cup.

ܟܘܪܚܐ a cell.

ܟܪ.

ܟܘܪܣܝܐ a throne.

ܟܚܕ *Ethpa.* ܐܬܟܚܕ to blush.

ܟܝܪܘܛܘܢܝܐ the laying on or extending of the hand (χειροτονία).

ܟܠ all, every, ܟܠ ܚܕ each.

ܟܠܒܐ a dog.

ܟܠܝܠ, ܟܠܝܠܐ a crown.

ܟܠܡܕܡ every thing, any thing.

ܟܠܬܐ a bride.

ܟܡܐ how much, how much more.

ܟܡܪ to be amazed, to be sad.

ܟܢܐ to give a surname.

ܟܢܬܐ a fellow servant.

ܟܢܦܐ bosom, lap.

ܟܢܫ to assemble, to collect together, *Ethpa.* to be assembled.

ܟܢܫܐ an assembly.

ܟܣܐ a cup.

ܟܣܐ to conceal, *Pa.* to cover, *Ethpa.* to hide one's-self.

ܟܣܐ, ܟܣܝܐ, ܟܣܝܐ concealed, *pl.* ܟܣܝܢ.

ܟܦܢܐ famine.

ܟܦܪ to deny, to refuse, to desert (with ܒ).

ܟܪ where, ܠܟܪ there where.

ܟܪܐ to feel pain, ܟܪܝܐ ܠܝ it pains one.

ܟܪܝܐ.

ܟܪܝܐ sad, sorrowful, *Ethpe.* to pass by, to go.

ܟܪܝܗ, ܟܪܝܗܐ infirm, weak.

ܟܪܙ *Aph.* to announce (κηρύσσειν).

ܟܪܣܛܝܢܐ a christian.

ܟܪܟ to involve, to roll up, to pass by.

ܟܪܟܐ a roll, a scroll.

ܟܫܠܐ a collision, a shock.

ܟܫܦ *Ethpa.*, ܐܬܟܫܦ to humbly entreat.

ܟܬܒ to write, *Aph.* the same.

ܟܬܒܐ a writing, a book.

ܟܬܢܐ flax, linen.

ܟܬܦܐ a shoulder.

ܟܬܪ to remain, to remain behind.

ܠ.

ܠܐ not, no; ܕܠܐ lest, without.

ܠܒܐ heart.

ܠܒܒ to arouse, to cheer.

ܠܒܘܫܐ dress, a garment.

ܠܒܘܟܝܬܐ a decision, reliance.

ܠܒܟ to hold, to take hold.

ܠܒܪ outside, without.

ܠܒܫ to clothe, to cover.

ܠܘܐ *Pa.* to accompany, *Ethpa.* to be accompanied, to be confirmed.

ܡܓܘܫܐ.

ܠܘܛܬܐ abuse, insult.

ܠܘܩܒܠ against, towards.

ܠܘܬ to, by, besides, with.

ܠܚܐ to blot out.

ܠܚܘܕ, ܠܚܘܕܝ only, alone.

ܠܚܡܐ bread.

ܠܠܝܐ, ܠܠܝܐ, ܠܠܝܐ night, *pl.* ܠܠܘܬܐ &c.

ܠܝܬ it is not.

ܠܘܠܐ an insane person.

ܠܥܠ over, up; ܠܥܠ ܡܢ before, besides.

ܠܥܣ to eat.

ܠܩܘܒܠܐ opponent.

ܠܫܢܐ, ܠܫܢ tongue, language.

ܡ.

ܡܐ that, what; ܡܐ ܕ when.

ܡܐܡܪܐ word, discourse, a part of speech.

ܡܐܢܐ a handle, a covering.

ܡܒܘܥܐ spring, fountain.

ܡܒܪܟܬܐ a blessing, a benediction.

ܡܓܠܐ, ܡܓܠܬܐ scroll, volume, roll.

ܡܓܢ freely.

ܡܓܘܫ, ܡܓܘܫܐ a wise man, *pl.* ܡܓܘܫܐ.

ܡܕܒܚܐ.

ܡܕܒܚܐ an altar.

ܡܕܒܪܐ a desert.

ܡܕܒܪܢܘܬܐ redemption.

ܡܕܝܪܐ a cloister, a chamber.

ܡܕܝܢ thus, thence, therefore.

ܡܕܝܢܬܐ, ܡܕ̈ܝܢܬܐ a town, a city.

ܡܕܡ something, ܠܐ ܡܕܡ nothing.

ܡܕܢܚܝܐ eastern, ܡܕܢܚܐ the East.

ܡܕܪܫܐ a song, a hymn.

ܡܗܝܡܢܐ believing, with ܬܪܝܨܐ orthodox.

ܡܗܝܪܐ prompt, ready.

ܡܘܗܒܬܐ a gift.

ܡܘܩ, *Pa.* ܡܝܩ to deride.

ܡܘܪܐ myrrh.

ܡܘܬܐ death.

ܡܚܐ to strike, to prick, to bite.

ܡܚܘܬܐ a blow, plague, *pl.* ܡܚ̈ܘܬܐ.

ܡܚܝܠܐ weak, humble.

ܡܚܪ on the morrow.

ܡܚܫܘܠܐ a tempest, *pl.* waves.

ܡܛܐ to go, to come, to arrive, 3 *f. Pret.* ܡܛܬ.

ܡܛܠ from, of, over, on account of; ܡܛܠ ܕ while.

ܡܡܠܠܐ.

ܡܛܥܝܢܐ a heretic, a seducer.

ܡܛܫܝܐܝܬ secretly.

ܡ̈ܝܐ water.

ܡܝܬ to die, *Aph.* to cause to die, to mortify.

ܡܝܬܪ distinguished, excellent.

ܡܟܝܟܘܬܐ humility, modesty.

ܡܟܝܟܐ affable, modest.

ܡܟܝܠ now, immediately.

ܡܟܝܟܘܬܐ lowliness, intelligence.

ܡܟܟ, ܡܟ to be depressed.

ܡܠܐ to be full, *Pa.* to fill, *Ethpa.* to be filled.

ܡܠܬܐ word, saying, *plur.* ܡ̈ܠܐ.

ܡܠܐܟܐ an angel, a messenger.

ܡܠܚܐ a captain.

ܡܠܟ to advise, to consult, to reign.

ܡܠܟ, ܡܠܟܐ a king.

ܡܠܟܘܬܐ a kingdom.

ܡܠܠ to speak, to converse.

ܡܠܐ *Abs.* word.

ܡܠܬܐ *Emph.*, word *pl.* ܡ̈ܠܐ.

ܡܠܦܢܐ a teacher, a learned man.

ܡܠܦܢܘܬܐ learning.

ܡܡܠܠܐ speech.

ܡܢ who? ܡܢ ܕ that, which, ܡܢܘ who is this?

ܡܢ certainly (μέν); it often is superfluous.

ܡܢ of, from, on account of, since; ܡܢ ܠܘܬ from, of; ܡܢ ܒܬܪܟܢ afterwards, hereafter, with suff. ܡܢܢ of us.

ܡܢܐ what?

ܡܗܝܡܢܐ a faithful servant.

ܡܢܪܬܐ a candlestick.

ܡܢܬܐ a part.

ܡܣܝܒܪܢܘܬܐ patience.

ܡܣܟܢܐ poor.

ܡܥܡܘܕܝܬܐ f. baptism.

ܡܥܪܐ, ܡܥܪܬܐ a hollow, a cavern.

ܡܦܫܩܢܐ an interpreter, an explainer.

ܡܨܝܐ, ܡܨܝܢܐ possible.

ܡܨܐ to be able, *Ethpe.* the same, to have power to do (with ܒ by, through).

ܡܨܡܨܘܬܐ splendor, light.

ܡܨܥܝܐ in the midst.

ܡܨܥܬܐ midst.

ܡܪ, ܡܪܐ, ܡܪܝܐ Lord, Sir, ܡܪܝ *literally* my Lord (title for bishop or any other ecclesiastical person), ܡܪܢ our Lord, (i. e. Christ); ܡܪܬܝ title for ecclesiastical ladies.

ܡܪܓܢܝܬܐ a pearl, a precious stone.

ܡܪܕ to fall off, to cast away, to make free.

ܡܪܕܘܬܐ a falling off, an injury.

ܡܪܝܚܐ bold, impudent, *Adv.* ܡܪܝܚܐܝܬ.

ܡܪܛܘܛܐ a garment.

ܡܪܝܪܐ bitter, sorrowful.

ܡܪܟܒܬܐ a chariot, a throne.

ܡܪܢܝܐ that which relates to Christ.

ܡܪܥܝܬܐ a flock, an assembly, a community.

ܡܫܕܪܐ a messenger.

ܡܫܚ to anoint.

ܡܫܚܠܦܐ changable, variegated.

ܡܫܝܚܐ the Anointed, the Messiah.

ܡܫܬܘܕܥ known, distinguished.

ܡܫܡܠܝ complete, perfect.

ܡܫܡܫܢܐ a deacon, a minister.

ܡܫܡܫܢܘܬܐ the office of a deacon.

ܡܫܪܝܐ a person sick of the palsy.

ܡܫܟܒܬܐ a position, a bed.

ܡܫܬܡܥܢܘܬܐ.

ܡܫܬܡܥܢܘܬܐ f. obedience.
ܡܬܚ to extend.
ܡܬܚܐ time, a period.
ܡܬܪܓܡܢܐ an interpreter.
ܡܬܬܥܨܢܘܬܐ necessity.
ܡܬܬܠܡܕܢܐ a catechumen.

ܢ.

ܢܒܝܐ m. a prophet, Matt. i. 22. *pl.* ܢܒܝܐ̈.
ܢܒܝܘܬܐ f. prophecy.
ܢܓܝܪܘܬ drawing out, patience, suffering.
ܢܗܝܪ shining, bright.
ܢܗܪ to shine, *Aph.* to light, *Ethpa.* to be bright.
ܢܗܪܐ a river.
ܢܘܗܪܐ m. light, from ܢܗܪ to shine.
ܢܘܚ, ܢܚ to repose, to be appeased, *Aph.* to lay aside, to put away.
ܢܘܚ, ܢܝܚܐ rest.
ܢܘܟܪܝ, ܢܘܟܪܝܐ a stranger, ܢܘܟܪܝܬܐ f. also *Neuter*.
ܢܘܡ, ܢܡ to sleep.
ܢܘܦܩܐ distribution, expending.
ܢܘܪܐ fire.

ܢܨܒ.

ܢܙܝܪܘܬܐ abstemiousness.
ܢܚܠܐ a valley.
ܢܚܬ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.
ܢܚܬܐ m. a garment, *pl.* ܢܚܬܝܢ, ܢܚܬܐ̈.
ܢܛܦ to drop.
ܢܛܪ to take care of, to watch.
ܢܝܚܘܬܐ f. lenity, meekness.
ܢܝܩܝܐ Nicæa (a proper name).
ܢܝܪ, ܢܝܪܐ a yoke, a bow.
ܢܟܝܢ guilt, injury, crime.
ܢܟܣ to augment, to honor, to sacrifice, to slay.
ܢܡܘܣ law.
ܢܣܒ to take, to receive.
ܢܣܝܘܢܐ temptation.
ܢܣܟ to pour, *Ethpe.* ܐܬܢܣܟ.
ܢܣܩ to ascend.
ܢܘܦܫܐ refreshment.
ܢܦܠ to fall.
ܢܦܩ to go out, *Aph.* to take out, ܢܦܨ spread.
ܢܦܫܐ the soul, reflexive, self.
ܢܨܐ to fight, to attack.
ܢܨܒ to plant.

ܢܨܚܢܐ.

ܢܨܚܢܐ a victory, an exploit.

ܢܨܝܒܝܢ Nesibis in Mesopotamia (a proper name).

ܢܨܝܚܐ victorious, superior, clear.

ܢܩܡ *Ethpa.* to be avenged .

ܢܩܦ to adhere, to follow.

ܢܩܪ to dig, to dig out.

ܢܫܐ (*pl.* ܐܢܬܬܐ) a woman.

ܢܬܪܐ a downfall, a curse.

ܣ.

ܣܐܡܐ silver, money.

ܣܐܬܐ a bushel.

ܣܒܐ an old man, *Adj.* old.

ܣܒܝܟܐ dense, extensive.

ܣܒܠܬܐ an ode, a song.

ܣܒܥ to be satisfied.

ܣܒܪ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.

ܣܒܪܐ hope.

ܣܓܐ to multiply, to increase.

ܣܓܕ to worship, to honor.

ܣܓܕܬܐ worship, honor.

ܣܓܘܠܐ a cluster.

ܣܓܝ, ܣܓܝܐܐ much, *Adv.* very.

ܣܓܝܐܘܬܐ a multitude.

ܣܘܪܝܝܬ.

ܣܕܪ to order, to arrange.

ܣܗܕ to testify, to witness, *Aph.* to die as a martyr.

ܣܗܕܐ *Emph.* of ܣܗܕ a witness, a martyr (= μάρτυς).

ܣܗܕܘܬܐ testimony, witness, martyred one.

ܣܘܓܐܐ a multitude.

ܣܘܓܦܐ offense.

ܣܘܚ to long for something, to take pleasure in.

ܣܘܟܠܐ thought.

ܣܘܠܩܐ reception, ascension to heaven.

ܣܘܡ, ܣܡ to place, to inter, to add, ܬܪܥܐ to shut, ܣܦܪܐ to write or compose books, ܩܛܠܐ to punish with death, *Ethpe.* to be interred, to be buried.

ܣܘܢܗܕܘܣ synod (σύνοδος).

ܣܘܢܩܢܐ indigence, poverty, need.

ܣܘܥܪܢܐ a deed, an occurrence.

ܣܘܪܝܐ Syria.

ܣܘܪܝܐܝܬ *Adv.* Syriac, in the Syriac.

ܣܘܪܝܝܐ a Syrian, *Adj.* Syrian.
ܣܚܦ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.
ܣܛܢܐ Satan (a proper name).
ܣܛܪܐ a side, a page.
ܣܝܒܪ to bear, to endure, to tolerate.
ܣܝܡܐ the laying on (of hands).
ܣܝܥܬܐ an assembly.
ܣܝܦܐ a sword (ξίφος).
ܣܟܐ to expect, *Pa.* ܣܟܝ to wait.
ܣܟܠܘܬܐ transgression.
ܣܠܩ to ascend.
ܣܡ, ܣܘܡ to place, to lay upon, to commit.
ܣܡܟ to support, ܣܥܕ to take refreshment, to tarry.
ܣܡܠܐ left, wrong.
ܣܢܐ to hate.
ܣܢܝܐ hated, mean.
ܣܢܩ to need, ܣܢܝܩ *Part. Pass. Pe.*
ܣܥܪ to make, to do, to visit (the sick).
ܣܦܪܐ a scribe, *pl.* ܣܦܪ̈ܝܢ, ܣܦܪ̈ܐ.
ܣܦܝܢܐ, ܣܦܝܢܬܐ a ship.
ܣܦܪ, ܣܦܪܐ a book.

ܣܦܬܐ, *pl.* ܣܦܘܬܐ the mouth, the lips.
ܣܪܚ *Pa.* to dishonor, to violate.

ܥ.

ܥܐܕܐ a feast, a feast-day.
ܥܒܕ to do, to perform, to yield, to make something (with a double Accusative).
ܥܒܕܐ m. servant, *pl.* ܥܒ̈ܕܝܢ, ܥܒ̈ܕܐ Mat. xiii. 27.
ܥܒܘܕܐ creator.
ܥܒܪ to pass by, to pass over; with ܒ, to pass around.
ܥܒܪܐܝܬ Hebrew, Ad. Hebraically.
ܥܓܠ, ܥܓܠܐܝܬ shortly.
ܥܓܠܐ, ܥܓܠܬܐ a young cow.
ܥܕ until, ܥܕܟܝܠ ܠܐ not yet; ܥܕܡܐ until, ܥܕܡܐ ܕ until that; ܥܕܢ, ܥܕܢܐ time.
ܥܕܪ *Pa.* to support, to aid.
ܥܕܬܐ church.
ܥܘܠ to act unjustly.
ܥܘܠ, ܥܘܠܐ unjust, sinful.
ܥܘܠܐ wicked, ungodly.

ܥܘܡܪܐ.

ܥܘܡܪܐ a habitation, an abode.

ܥܘܢܕܢܐ death.

ܥܘܢܝܬܐ an answer, an alternative song.

ܥܘܩ, ܥܩ *Ethpe.* to be troubled.

ܥܘܪܠܘܬܐ uncircumcision.

ܥܘܪ or ܥܪ to watch.

ܥܛܐ to blot.

ܥܝܕܐ custom.

ܥܝܢ, ܥܝܢܐ eye.

ܥܝܪ to arouse, *Aph.* to stir up.

ܥܝܪܐ a guardian angel.

ܥܠ over, to, against, on account of; ܥܠ ܕ because.

ܥܠܘܒܘܬܐ avarice.

ܥܠܐ, ܥܠܬܐ cause.

ܥܠܬܐ an altar, Acts xvii. 23.

ܥܠ, ܥܠ to go, with ܒ to go into, with ܥܠ to carry on prohibited intercourse with any one, *Ethpe.* to go into, *Aph.* to lead, to lead into.

ܥܠܡ, *Emph.* ܥܠܡܐ world, race, generation.

ܥܡ with, above.

ܥܡ, ܥܡܐ a nation, *pl.* ܥܡܡܝܢ, ܥܡܡܐ.

ܥܡܕ to suffer one's self to be dipped, to suffer one's-self to be baptized.

ܥܡܕܐ dipping, baptism.

ܥܡܘܕܐ a pillar.

ܥܡܘܪܐ an inhabitant.

ܥܡܠܐ trouble, labor.

ܥܡܪ to dwell.

ܥܢܐ to hear, to answer, *Ethpe.* to converse.

ܥܢܘܝܘܬܐ piety.

ܥܢܝܕܐ one who is dead.

ܥܢܢܐ a cloud.

ܥܣܪܝܢ twenty.

ܥܦܐ *Pa.* to inter.

ܥܨܝܢܐ aversion, opposition.

ܥܩܒ *Pael*, to inquire.

ܥܩܪܐ a root.

ܥܪܩ to flee.

ܥܫܢ to avail, to prevail.

ܥܬܝܕ prepared, *Part.* (put for the future).

ܥܬܝܩܐ ancient, old, f. ܥܬܝܩܬܐ.

ܥܬܝܪ, ܥܬܝܪܐ rich.

ܦ.

ܦܐܪܐ fruit, *pl.* ܦܐܪܐ.

ܦܓܥ to meet, to happen to (with ܒ).

ܦܓܪ, ܦܓܪܐ body.

ܦܘܚ

ܦܘܚ, ܦܳܚ to blow, to sound.
ܦܰܘܠܳܘܣ Paul (a proper name).
ܦܽܘܠܚܳܢܳܐ work.
ܦܘܡ, ܦܽܘܡܳܐ mouth.
ܦܽܘܩܕܳܢܳܐ a command.
ܦܘܪ *Ethpe.* to be unwilling.
ܦܽܘܪܓܳܐ a tower (πύργος).
ܦܽܘܪܥܳܢܳܐ a reward, a recompense.
ܦܽܘܪܩܳܢܳܐ redemption, salvation.
ܦܽܘܪܫܳܢܳܐ separation.
ܦܘܫ, ܦܳܫ to remain, to come to any one.
ܦܽܘܠܳܓܳܐ doubt.
ܦܽܘܫܳܩܳܐ an explanation.
ܦܺܝܳܠܺܝ a phial.
ܦܺܝܠܳܣܳܘܦܳܐ a philosopher.
ܦܺܝܠܰܛܳܘܣ Pilate (a proper name).
ܦܝܳܣܳܐ mediation, entreaty.
ܦܰܪܰܡܳܘܢܳܪܳܐ a servant of the church.
ܦܰܟܳܐ cheek, jole.
ܦܠܰܓ to divide, *Ethpa.* to doubt.
ܦܠܰܚ, *Part.* ܦܳܠܰܚ to work, to serve.
ܦܢܳܐ to return, *Pa.* to answer, *Aph.* to lead back, to make known; *Ethpe.* to turn one's-self.

ܦܫܩ

ܦܰܢܛܰܣܺܝܳܐ an apparition, an enchantment.
ܦܣܺܝܩܬܳܐ a limit, an end.
ܦܣܣ, ܦܰܣ to free, *Aph.* to permit.
ܦܶܣܳܐ a lot, a portion, *pl.* ܦܶܣܶܐ.
ܦܳܥܠܽܘܬܳܐ a work, labor.
ܦܪܩ, *Pa.* ܦܰܪܶܩ to free, to deliver.
ܦܩܰܕ to command.
ܦܽܘܩܕܳܢ, ܦܽܘܩܕܳܢܳܐ precept, command.
ܦܩܰܥܬܳܐ a camp, a valley.
ܦܰܪܕܰܝܣܳܐ paradise.
ܦܳܪܽܘܩܳܐ a redeemer, a deliverer.
ܦܳܪܽܘܩܳܝܳܐ salutiferous, saving.
ܦܳܪܣ Persia.
ܦܳܪܣܳܝܳܐ a Persian.
ܦܪܰܥ to recompense, *Ethpa.* to be rewarded.
ܦܰܪܨܽܘܦܳܐ face, presence.
ܦܪܰܩ to preserve, to deliver.
ܦܪܰܫ to separate, to divide, *Ethpa.* to be divided, to appoint.
ܦܪܰܬ to break.
ܦܫܰܛ to extend, to spread.
ܦܫܺܝܛܳܐ just, right.
ܦܫܰܩ to interpret.

ܦܬܓܡܐ.

ܦܬܓܡܐ a word, a matter.
ܦܬܐ, ܦܬܝܐ wide.
ܦܬܚ to open.
ܦܬܟܪ̈ܐ *pl.* m. idols, images.
ܦܬܟܪܐ an idol, an image of a false god.

ܨ.

ܨܐܐ to be filthy.
ܨܐܝܐ vile, filthy.
ܨܒܐ to be willing, to wish.
ܨܒܘܬܐ will, ܨܒܘܬ, ܢܦܫܗ, ܡܢ of one's-self, freely.
ܨܒܝܐ willing, ready.
ܨܒܝܢ will.
ܨܒܝܢܐ will, purpose.
ܨܗܐ to thirst.
ܨܘܡ, ܨܡ to fast.
ܨܘܡܐ days of fasting, fast days.
ܨܘܪܬܐ a figure, a pretence.
ܨܠܐ to incline, *Pa.* to pray, with ܥܠ to pray for any one, to bless.
ܨܠܐ, ܨܠܝܐ inclined.
ܨܠܒ *Ethpe.* to be crucified.
ܨܠܘܬܐ a prayer, an entreaty.

ܩܘܡܝܛܪܝܢ.

ܨܠܝܒܐ a cross.
ܨܠܡܐ a figure, an image.
ܨܦܪܐ early time, dawn.
ܨܪܐ *Ethpe.* to be separated, to burst.

ܩ.

ܩܒܠ *Pa.* to receive; ܐܬܩܒܠ to happen, to come to pass.
ܩܒܪ to bury.
ܩܒܪܐ, ܩܒܘܪܐ a sepulchre.
ܡܢ ܩܕܝܡ from the beginning.
ܩܕܡ for, to, ܡܢ ܩܕܡ ܕ ere, before.
ܩܕܡܝܐ, ܩܕܡܝ the first.
ܩܕܝܫܐ holy.
ܩܘܐ to remain, to stop.
ܩܘܒܠܐ a reception, an entertainment.
ܩܘܕܫܐ holiness.
ܩܘܡ, ܩܡ to stand up, to stand, *Aph.* to erect, to set up, to conclude, to appoint, to determine; with ܩܪܒܐ ܥܡ preceding, to make war with any one.
ܩܘܡܝܛܪܝܢ a church-yard, burying-ground.

ܩܘܢܝܐ.

ܩܘܢܝܐ a servant of the church, sexton.

ܩܘܣܛܢܛܝܢܘܣ Constantine (a proper name).

ܩܘܪܝܐ a town, a city.

ܩܘܪܝܢܝܐ a Cyrenean (a proper name).

ܩܘܫܬܐ truth.

ܩܛܘܠܐ m. a murderer, a robber.

ܩܛܝܢ cunning, ingenious.

ܩܛܠܐ slaughter, murder.

ܩܝܡܐ a league, ܒܢܬ ܩܝ̈ܡܐ consecrated virgins.

ܩܝܡܬܐ resurrection.

ܩܝܢܬܐ a song.

ܩܝܣܐ a tree, bark, a book.

ܩܝܬܪܐ Cithara, harp.

ܩܝܬܪܘܕܐ a player on the cithara.

ܩܠ, ܩܠܐ a voice.

ܩܠܝܠ little.

ܩܠܝܪܘܣ the clergy.

ܩܠܬܐ a bride.

ܩܢܐ to acquire; *Aph.* to grant, to bring.

ܩܢܝܐ a pen, a reed.

ܩܢܛܪܘܢܐ a centurion.

ܩܣܪܝܐ Cæsarea (a proper name).

ܩܥܐ to call, to cry.

ܪܓܠ.

ܩܦܕܘܩܝܐ Cappadocia (a proper name).

ܩܨܝܐ cassia.

ܩܪܐ to name, to call, to choose.

ܩܪܒ to approach, to draw near, *Pa.* to conduct, to bring; ܩܘܪ̈ܒܢܐ to sacrifice.

ܩܪܒܐ war

ܩܪܘܣܛܠܠܘܣ a crystal.

ܩܪܝܒ near.

ܩܪܝܢܐ reading.

ܩܪܝܬܐ a field, a country.

ܩܪܢܐ a horn.

ܩܪܩܦܬܐ calvary.

ܩܫܝܫܐ a priest, an elder.

ܪ.

ܪܒ much, great, loud, chief; 2) a teacher, *Emphat.* ܪܒܐ *Abs. pl.* ܪ̈ܒܐ *Const. pl.* ܪ̈ܒܝ.

ܪܒܐ to grow, *Pa.* to bring up, to educate.

ܪܒܘ a myriad, *pl.* ܪ̈ܒܘܢ.

ܪܒܘܬܐ greatness, a multitude.

ܪܓܪܓ, ܪܓ to wish very much, to desire, *Ethpa.* the same.

ܪܓܙ to be angry.

ܪܓܠ, ܪܓܠܐ foot.

ܪܓܡ.

ܪܓܡ to stone.

ܪܓܫ to mark, to feel, *Aph.* the same, with ܒ to perceive, to remark.

ܪܓܬܐ a wish, a desire.

ܪܕܐ to go, to chastise; with and without ܣܦܝܢܬܐ to ship.

ܪܕܘܦܐ a persecutor.

ܪܕܘܦܝܐ persecution.

ܪܗܒ to hasten, to tremble, *Ethpe.* to be afraid, to be terrified.

ܪܗܘܡܝܐܝܬ Roman, *Adv.* romaically, Latin.

ܪܗܛ to run, to hasten.

ܪܘܓܙܐ anger, misfortune.

ܪܘܚ m. spirit.

ܪܘܚܐ f. wind, breath, spirit.

ܪܘܚܢܝܐ spiritual.

ܪܘܚܡܐ bowel love, bowels of mercies.

ܪܘܚܩܐ distance ܡܢ ܪܘܚܩܐ from a distance.

ܪܘܡ *Aph.* ܐܪܝܡ to raise up, to elevate.

ܪܘܡܡܢܐ a gift.

ܪܘܫܢܐ a quarrel.

ܪܘܩܥܐ a cloth, a rag.

ܪܘܐ.

ܪܘܪܒܢܐ a prince, a person of rank.

ܪܘܫܡܐ a sign.

ܪܚܝܡ beloved.

ܪܚܡ to love, *Ethpa.* with ܥܠ to feel compassion.

ܪܚܡܐ *pl.* compassion, benevolence, love.

ܪܚܡܬܐ love.

ܪܚܦ to lie, to float.

ܪܚܩ to be far distant.

ܪܝܚܐ smell.

ܪܝܩܐ spittle.

ܪܝܫܝܐ the first named.

ܪܫܝܬܐ, ܪܫܝܬ firstling, beginning, *pl.* ܪܫܝܬܐ.

ܪܝܫܟܗܢܐ the high priest.

ܪܝܫܢܐ a person of rank.

ܪܟܒ to ride.

ܪܟܢ *Ethpa.* to feel inclined, to be moved.

ܪܡ, ܪܡܐ f. ܪܡܬܐ high, loud, *pl.* ܪܡܐ James iv. 6.

ܪܡܐ to lie, to be placed, *Aph.* to cast, to send; with ܡܠܟܐ to administer; with ܢܦܫܐ to lose life.

ܪܡܐ.

ܪܡܐ *Part. P.* thrown down, given up.

ܪ̈ܡܬܐ hills, Luke xxiii. 30.

ܪܘܚܩܢܘܬܐ patience, long suffering.

ܪܡܫܐ evening.

ܪܣܣ to sprinkle.

ܪܥܐ *Pa.* ܪܥܝ to obtain again, *Ethpa.* to be reconciled.

ܪܘܥܡܢ ܠܒ mournful, deeply moved.

ܪܥܝܐ a herdsman.

ܪܥܝܢ, ܪܥܝܢܐ sense, mind.

ܪܓܙ *Ethpe.* to be angry.

ܪܥܡܐ thunder.

ܪܩܕ to dance, to mourn, to lament.

ܪܫܝܥܐ sinful, a transgressor.

ܪܫܡ to make a sign.

ܪܬܚ to be inflamed, to rejoice.

ܫ.

ܫܐܒܘܪ Sapores (a proper name).

ܫܐܕܐ an evil spirit.

ܫܐܠ to entreat, *Pa.* to ask; with ܫܠܡ to ask after some one.

ܫܐܠܬܐ, ܫܐܠܬܐ entreaty.

ܫܝܢ, ܫܝܢ to reconcile, to calm.

ܫܒܒܘܬܐ nearness.

ܫܘܙܒ.

ܫܒܚ to praise.

ܫܒܝܐ captivity, destruction.

ܫܒܝܚܐ praise-worthy.

ܫܒܝܬܐ a vine.

ܫܒܛܐ a sceptre.

ܫܒܠ to guide, to lead.

ܫܒܥ, ܫܒܥܐ seven, ܫܒܥܝܢ seventy.

ܫܒܩ to leave, to give up, to permit, to let go.

ܫܒܬܐ a week.

ܫܓܘܫܝܐ an uproar.

ܫܓܝܫܐ restless, uneasy.

ܫܓܪ to kindle.

ܫܓܫ *Ethpe.* to be moved, to be indignant.

ܫܕܐ to throw, to precipitate.

ܫܕܪ *Pa.* to send, *Ethpa.* ܐܫܬܕܪ is sent.

ܫܗܪ to awake.

ܫܘܐ to be worthy, *Ethpe.* to be considered as worthy.

ܫܘܐ, ܫܘܝܐ equal. *pl.* ܫܘ̈ܝܐ.

ܫܘܒܗܪܐ renown.

ܫܘܒܚܐ praise, renown, glory.

ܫܘܓ, ܫܝܓ to wash.

ܫܘܙܒ to free, to tear away.

ܫܘܚܛܐ.

ܫܘܚܛܐ dishonor, shame.
ܫܘܚܠܦܐ change, exchange.
ܫܘܠܡܐ consummation, end.
ܫܘܛ, ܫܛ to despise.
ܫܘܠܛܢܐ power, authority, right.
ܫܘܩܐ way, street.
ܫܘܪܐ a wall.
ܫܘܪܝܐ beginning.
ܫܘܪܪܐ confirmation.
ܫܘܬܪܢܐ gain, advantage.
ܫܛܘܪܐ awkward, stupid.
ܫܛܝܛܐ despised, small, inferior.
ܫܟܝܚ *pl.* f. ܫܟܝܚܢ present, *Aph.*
ܐܫܟܚ to be able, to find.
ܫܠܚ to send, to put away.
ܫܠܐ, ܫܠܝ to cease, to rest.
ܫܠܝܐ, ܫܠܝܘܬܐ rest, ܫܠܝ, ܫܠܝܐ, ܫܠܝܐܝܬ sudden.
ܫܠܝܚܐ an apostle.
ܫܠܛ *Pa.* ܫܠܛ to be able, to be powerful.
ܫܠܡ to approach fulfillment, *Pa.* to fulfill, to complete; with ܫܠܡܐ to salute, *Aph.* to deliver up; ܪܘܚܐ to give up the ghost, to die.

ܫܦܝܪ.

ܫܠܡܐ *pl.* m. ܫܠܡܐ peace.
ܫܡ, ܫܡܐ a name.
ܫܡܘܢܐ Samona (a proper name).
ܫܡܥܘܢ Simon (a proper name).
ܫܡܝܐ heaven.
ܫܡܝܫܛ Samosata (a proper name).
ܫܡܠܝ to finish, to complete.
ܫܡܥ to hear.
ܫܡܥܘܢ Simeon, Simon (a proper name).
ܫܡܫ to serve.
ܫܡܫܐ the sun.
ܫܢܐ *Pa.* to go away, ܠܥܠܡܗ or ܠܟܘܬ ܥܠܡܗ to die.
ܫܢܐ, ܫܢܝܐ insane, foolish.
ܫܢܐ, ܫܢܬܐ year.
ܫܢܩܐ torment, pain, torture.
ܫܢ, ܫܢܐ tooth.
ܫܢܝܢܐ sharp.
ܫܥܐ *Ethpa.* ܐܫܬܥܝ to relate.
ܫܥܐ, ܫܥܬܐ an hour; ܒܫܥܬܗ forthwith.
ܫܥܝܐ jest, play.
ܫܦܝܪ beautiful, good, *fem. pl* ܫܦܝܪܬܐ also the *neuter*, goodness.

ܫܩܠ.

ܫܩܠ to hear, to take; *Aph.* with ܡܢ to go away.

ܫܪܝܐ an inhabitant.

ܫܪܐ to dwell; with ܥܠ to besiege, *Pa.* to begin.

ܫܪܒ, . ܫܪܒܬܐ generation, biography.

ܫܪܓܐ a light, wax light, a candle.

ܫܪܓܪܓܬܐ a spectre, an apparition.

ܫܪܟܐ the remainder, the rest.

ܫܪܪ, ܫܪ *Ethpa.* to be convinced.

ܫܪܝܪܐ true, *Adv.* ܫܪܝܪܐܝܬ truly, really.

ܫܪܪܐ truth.

ܫܬ six.

ܫܬܝܩܐܝܬ *Adv.* silently.

ܫܬܩ to be silent, to be dumb.

ܬ.

ܬܓܪܐ a merchant.

ܬܐܘܡܐ, ܬܐܘܡܐܘܣ Thomas, (a proper name).

ܬܐܘܦܝܠܘܣ Theophilus (a proper name).

ܬܐ.

ܬܐܠܝܐ not clear, dirty. 2) dregs, that which is most objectionable.

ܬܒܥ to demand.

ܬܓܪ to carry on trade, *Ethpa.* to win (by trade), to be added.

ܬܕܡܘܪܬܐ wonder.

ܬܗܘܡܐ an abyss.

ܬܗܝܪܐ wonderful.

ܬܗܪ to be surprised.

ܬܘ *Tav*–last letter of the Alphabet.

ܬܘܒ or ܬܒ to repent, to turn, to return.

ܬܘܒ again.

ܬܘܗ to be astonished.

ܬܘܪܓܡܐ interpretation.

ܬܘܬܐ repentance.

ܬܚܘܡܐ a limit, bound.

ܬܚܬ, ܬܚܘܬ, ܬܚܝܬ under, ܬܚܬ ܡܢ from below, ܠܬܚܬ ܡܢ under.

ܬܚܡܨܬܐ shame.

ܬܝܒܘܬܐ repentance.

ܬܒܥ to urge, *Part.* ܬܒܥܝܢ, Luke xxv. 23.

ܬܠܐ to hang up, to raise up.

ܬܠܓ

ܬܠܓܐ snow.

ܬܠܝܬܝܘܬܐ the Trinity.

ܬܠܡܕ to make a scholar, *Ethpa.* to be learned, to be a scholar.

ܬܠܡܝܕܐ a scholar.

ܬܠܬ, *f.* ܬܠܬܐ *m.* three.

ܬܡܗ to wonder, to be astonished.

ܬܡܝܗܐ wonderful, remarkable.

ܬܡܝܡ, ܬܡܝܡܐ honest, genuine.

ܬܡܢܐ *f.* eight.

ܬܡܢ there, in that place.

ܬܢܐ to repeat, *Pa.* to narrate.

ܬܫܥܝܬܐ

ܬܩܝܦܐ great, strong.

ܬܪܓܡ to explain, to interpret.

ܬܪܝܢ, ܬܪܬܝܢ two; ܬܪܝܢܐ the second.

ܬܪܝܨܐ right, true, faithful.

ܬܪܥܐ a door, a gate.

ܬܪܥܝܬܐ mind, opinion.

ܬܫܒܘܚܬܐ a hymn, a song of praise.

ܬܫܡܫܬܐ service, attendance.

ܬܫܥ *f.* ܬܫܥܐ *m.* nine.

ܬܫܥܝ to narrate, from ܫܥܐ.

ܬܫܥܝܬܐ a narration.

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